



Explanation of Important Lessons

(For Every Muslim)

Written by

Abdul-Aziz bin Abdullah bin Baz

Compiled by

Muhammad bin Ali bin Ibrahim Al-Arfaj



DARUSSALAM

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In The Name Of Allāh, The Most Beneficent, The Most Merciful

Preface To The First Edition

Indeed, all praise is for Allāh, we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allāh from the evil of our own selves and our wicked deeds. Whomsoever Allāh guides, none can lead astray; and whomsoever Allāh leaves astray, none can guide. And I bear witness that none has the right to be worshipped except Allāh alone, and He has no partner; and I bear witness that our Prophet Muhammad is His servant and Messenger. May Allāh, send peace and blessings upon him, his family and his Companions until the Day of Judgement.

Indeed Allāh Almighty has protected this religion and raised its status among the nations, sending to the world the final Messenger, Muhammad ﷺ, and with him the final and most complete religion — as Allāh Almighty says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.^[1]

Allāh Almighty has made the scholars inheritors of the Prophets; they explain to the people their religious duties and they enlighten them, so that their worship of Allāh Almighty is based on knowledge and insight. One such scholar, whom the Muslims recently lost, is the noble Shaikh and Imam, 'Abdul'Aziz bin 'Abdullah bin Baz — may Allāh Almighty have mercy on him, for he spent his life in knowledge, in teaching, in passing scholarly judgements and rulings. But over and above his knowledge, he was a man who was righteous and pious; he sought little from this world, and his manners were truly noble. From the many works in which the Shaikh served the different branches of Islamic knowledge — *Aqidah, Fiqh, Hadith, Da'wah*, and so on — is this very important work, *Important Lessons For Every Muslim*,^[2] a book that is much needed at the present time

^[1] (Al-Ma'idah 3:3)

^[2] A translation of the text has been published by Darussalam.

because so many Muslims lack a grasp on the fundamentals of the religion, in terms of belief, worship, and manners.

Seeking reward, seeking to benefit others, and seeking to apply the *Hadith*.

فَخَيْرُ النَّاسِ أَفْعَلُهُمُ لِلنَّاسِ

The best of people is he who benefits others most.

I decided to explain this important book, expanding on the clear concepts and rules mentioned by the Shaikh. In explaining and expanding on the Shaikh's words, I relied heavily, first upon Allāh Almighty, and then upon the many other works of the Shaikh himself.

I chose to explain the copy printed by the Ministry of Islamic Affairs, Endowments, Preaching and Guidance; it is the last edition that was printed during the life of the Shaikh — may Allāh have mercy upon him. I chose it because it is the best copy in terms of organization and editing; moreover, it has an additional section on the topic of *Ihsan*.

To further help and encourage the reader—whether he is a student, teacher, caller to Islam, male, or female — I inserted questions for each lesson (at the end of the book), to help the student both understand and digest the material.

I ask Allāh Almighty by His Beautiful Names and Most High Attributes to rectify our intentions and to make our children righteous, and to grant us sincerity in speech and in deed; indeed, He is the One upon Whom we rely, and He is Most Capable of answering our prayers.

And the last of our supplications is that all praise is due to Allāh, the Lord of all that exists.

Muhammad bin 'Ali Al-'Arfaj

(May Allāh forgive him, his parents, and all Muslims)

Important Points To Consider Before Reading The Book

1. We invite fathers and mothers who are in their old age, especially those who didn't have the opportunity to learn while they were young, to strive to correct their worship, so that by the Will of Allāh Almighty, they can have a good ending. When we say that they should correct their worship, we mean that they should worship Allāh Almighty based on correct knowledge. There are some Muslims, for example, who cannot properly recite *Al-Fatihah*, yet it is one of the pillars of prayer. The way to correct that problem is to seek guidance from those who are studying, whether it be from our own children or from students of knowledge, for Allāh Almighty says:

﴿سَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

So, ask of those who know the Scripture (learned men of the Tawrah and the Injil), if you know not.^[1]

Beware, brother Muslim, and do not allow *Iblis* to make you too proud to learn from those who are younger than you. The noble Companions, may Allāh be pleased with them, learned their religion from the Prophet ﷺ, and some of them were his elder relatives, and others though not relatives, were in their old age.

2. We invite the youth who have learned the precepts of their religion to correct the mistakes of their relatives, whether they are, for instance, their parents, grandfathers, or brothers. The youth should not be shy in this regard, nor should they disparage themselves, thinking they are too young to teach. If the youth have knowledge, they must teach their relatives, but with gentleness, manners, and wisdom, applying the saying of the Prophet ﷺ:

﴿إِنَّ اللَّهَ رَفِيقٌ يُعِيبُ الرَّفَقَ فِي الْأَمْرِ ثُلُو وَيُعْطِي عَلَى الرَّفَقِ مَا لَا يُعْطِي عَلَى الْعُقْبِ﴾

Indeed Allāh is Most Gentle and He loves gentleness in all matters, and He gives for gentleness that which He doesn't

^[1] (An-Nahl 16:43)

give for harshness.

Some historians related that once Al-Hasan and Al-Husain, may Allāh be pleased with them, saw an old man who was performing ablution incorrectly. They wanted to teach him in a gentle and kind way, so they approached him and said, "O uncle, we disagree about which of us performs ablution the best, and we want you to judge between us." Each of them took his turn in performing ablution before the man, and they said, "Rule between us." He said, "Indeed you have both done well, may Allāh bless the two of you (i.e. he realized that his own ablution was not done properly)." They said, "(We are) Al-Hasan and Al-Husain, the sons of 'Ali bin Abi Talib." He hugged them both and said admiringly, "Children, who take after their father."

Some historians related that on the day 'Umar bin 'Abdul-'Aziz, may Allāh be pleased with him, assumed the duties of the *Khatib al-Jum'a*, after burying Sulaiman bin 'Abdul-Malik (the previous *Khatib al-Jum'a*), he began to work immediately. He didn't sleep that night; instead, he stayed up to return important wealth to the Muslim treasury, to set free some slaves so that they could return to their families, and to take care of other important matters that related to the welfare of the Muslims. He continued working until *Zuhur* the following day. He prayed and then went out in search for a place to take a short afternoon nap. His son, 'Abdul-Malik, met him and said, "O leader of the believers, what are you intending to do?" He answered, "My son, I want to take a nap." "To take a nap without ruling between people, and returning the rights to their proper owners?" He said, "My son, I stayed up all night in the affairs of your uncle, Sulaiman. Even if I sleep, I will wake up and rule between people to return the rights to their proper owners." 'Abdul-Malik said, "O leader of the believers, who can guarantee for you that you will wake up and return them (i.e. the rights)." 'Umar said, "My son, come close." When he came close, his father took hold of him, kissed him between the eyes and said, "All praise is for Allāh, who has brought from my loins someone to help me in my religion." He went to work, without taking a nap or resting.

Notice — may Allāh have mercy on you — how 'Abdul-Malik was not shy to advise his father, and how 'Umar — may Allāh have mercy on him — was not too proud to take advice, even though he was, in this

instance, both *Khalifa* and father.

3. Know that you must learn all that Allāh Almighty has made obligatory upon you in terms of your religious duties; give time to those duties just as you give time — perhaps a great portion of your time — to your worldly affairs.

May Allāh grant success to all, with that which He loves and is pleased with.

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ»

Indeed I have been sent only to complete good manners.

Al-Hafiz Al-Khara'iti recorded it with a good [ḥaḍīṣah] chain, but with the wording:

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ»

Indeed I have been sent only to complete the most noble of manners.

6. Indeed what we see today, that multitudes of people are entering the fold of Islam — people who were previously disbelievers, polytheists, People of the Book, both Jews and Christians — is a clear proof that other religions and philosophies have utterly failed to give peace, comfort, and happiness to people. Muslims then, and especially the callers, must be active among those nations in calling them to the religion of Allāh. But before we do that, we must not forget to exemplify Islam ourselves, in our knowledge and in our behavior. For human beings are in dire need of someone to remove them from the shadows of darkness to the light, by the Will of Allāh. Allāh Almighty says:

«مَنْ أَحْسَنُ فَوْلاً يَمُنُّ دَعَاً إِلَى اللَّهِ وَعَمِلَ صَالِحاً وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ» ﴿٣١﴾

And who is better in speech than he who invites men to Allāh, and does righteous deeds and says: "I am one of the Muslims."⁽¹⁾

I ask Allāh to make us from those who call to good and to make us knowledgeable about our religion, just as I ask Him to grant us success when we are calling others to Him. Indeed He is able to grant that and He is All-Powerful over that. May Allāh send peace and blessings upon Muhammad, his family and his Companions.^[2]

⁽¹⁾ (Fussilat 41: 33)

^[2] This is taken from the words of the venerated head of Al-Shaykh Abdu-ʿAziz bin Abdullah bin Baz entitled: *Al-Tar'if bil-Islam* from *Majma' al-Fatawa* 2:2, 2:2, 5 with minor editing.

Introduction

All praise is due to Allāh, Lord of all that exists; the successful ending is for those who have *Taqwa*. May Allāh send peace and blessings upon His servant and Messenger, our Prophet, Muhammad, upon his family and upon all of his Companions.

The following is a short work to explain what every Muslim needs to know about the religion of Islam. I called it, "Important Lessons For Every Muslim." I ask Allāh to cause the Muslims to benefit from it, and that He accept it from me. Indeed, He is Most Generous.

‘Abdul-Aziz bin ‘Abdullah bin Baz



Lesson One

Surat Al-Fatḥah And Other Short Surahs

One must learn *Surat Al-Fatḥah* and whatever possible from the other short *Surahs*, from *Surat Az-Zalzalah* to *Surat An-Nas*, reciting them correctly, memorizing them, and their explanations which are required for one to understand.

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Explanation of Al-Ist'athab

That is to say (أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) *A'oothu bilabi mīnash-Shaitaanir-Rajīm* (I seek refuge in Allāh from the accursed *Shaitan*).

(أَعُوذُ) *A'oothu*: I seek refuge, protection, and fortification in You, O Allāh.

(بِاللّٰهِ) *Bilabi*: The Lord of all things; the true God Who is worshipped alone, and He has no partner.

(الشَّيْطَانِ) *Asb-Shaitaan*: Otherwise known as *Iblis* or the Devil, may Allāh's curse be upon him.

(الرَّجِيمِ) *An-Rajīm*: The one who is stoned, repelled, and banished - banished from all mercy and good; he has no power to harm us, neither in our worldly affairs nor in our religion.

The Meaning of Al-Ist'athab

I seek refuge and fortification from Allāh my Lord, against *Shaitan* (Satan) the accursed, that he confuse me while I recite, or that he should make me go astray, to destruction and misery.

When the Prophet ﷺ would stand up at night to pray, he would

begin his prayer with the *Takbir*, then say:

«أَعُوذُ بِاللّهِ الشَّوَّاعِ الْعَرِيسِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمِّهِ وَنَجْوِهِ وَنَفْسِهِ»

I take refuge with Allāh, the All-Hearing, the All-Knowing, from the accursed *Shaitan* — from his pride, his poetry, and his madness. (It was recorded by the *Sunan* Compilers)

The Ruling On *Al-Ist'athab*

Whenever one is about to recite the Qur'an — whether it is a chapter or more — it is *Sunnah* to first say, "I seek refuge in Allāh from the accursed *Shaitan*." It is also recommended to say this phrase when one is angry or when one has evil thoughts.

The Explanation of *Al-Basmala*

That is to say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaahir Rahmaanir Raheem (In the Name of Allāh, the Most Beneficent, the Most Merciful).

The Meaning of *Al-Basmala*

Before doing anything, I begin by naming and remembering Allāh Almighty, seeking His help in everything, asking Him alone for support in all of my affairs. Indeed, He is the Lord, the One worshipped, His favors are many and great, His generosity is vast, and His mercy encompasses all creatures.

The Exalted Word (ال) *Alāb*: The Possessor of divinity and the right to be worshipped over all creatures. It is the Name known and recognized to refer to the Lord, Glorious and Most High.

(الر) *Ar-Rahmaan* (The Most Beneficent): This is one of Allāh's Names; it is derived from *Ar-Rahmah*, or mercy, and it signifies its vastness. This name signifies a mercy that embraces all of creation, for Allāh Almighty creates them and provides for them; that is from the completeness of His favors, which is why it is said, "O *Rahmaan* over this world."

(ر) *Ar-Raheem* (The Most Merciful): This is also one of Allāh's Names, and it too is derived from *Ar-Rahmah* (mercy), signifying the

greatness of His mercy, but this time specifically for the believers in the Hereafter. Allāh Almighty says:

﴿وَصَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ (٢٣)

And He is Ever Most Merciful to the believers.¹

And that is why it is said, "O *Rabeem* of the Hereafter."

The Ruling On *Al-Basmalah*

It is legislated for the worshipper, or one asking, to say, "In the Name of Allāh, the Most Beneficent, the Most Merciful," with his recitation of every *Surah* from the Book of Allāh Almighty except for *Surat At-Taubah*, in which case it is not recited. In the obligatory *Salat* one says it silently, even during the audible prayers. It is *Sunnah* for the worshipper to say *Bismillah* when eating and drinking, wearing clothing, entering and exiting the *Masjid*, sitting on a mount, and for every important matter. Just as it is obligatory for him to say *Bismillah* and *Allahu Akbar* when slaughtering (a sheep) or sacrificing a camel.

Methodology In Explaining The Selected *Surahs*

The following shall be the methodology in explaining the short *Surahs* that were chosen:

- The name of the *Surah*
- The subject of the *Surah*
- Its relation to what is before it
- Vocabulary
- To summarize the meaning
- The lessons from the *Surah*

[1] (AF: *Abzab* 33:33)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١
 الرَّحْمَنِ الرَّحِيمِ ٢
 مَلِكُ يَوْمِ الدِّينِ ٣
 الْيَوْمِ ٤
 إِلَهِكَ مُعْتَدٌ ٥
 وَرَيْدَاكَ نَسْتَعِينُ ٦
 هَذَا الْيَوْمِ ٧
 الْمُسْتَقِيمَ ٨
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ٩
 مِنَ الْمَغْضُوبِ عَلَيْهِمْ ١٠
 وَلَا الضَّالِّينَ ١١

Surat Al-Fatihah

1. In the Name of Allāh, the Most Beneficent, the Most Merciful. 2. All the praise is due to Allāh, the Lord of Al-‘Alamin. 3. The Most Beneficent and the Most Merciful. 4. The only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). 5. You (alone) we worship and You (alone) we ask for help for each and everything. 6. Guide us to the straight path, 7. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger nor of those who went astray.

The Names Of This Surah

- 1) The Opening Chapter (Fathatul-Kitab)
- 2) The Mother of the Book (Ummul-Kitab)
- 3) The Mother of the Qur'an (Ummul-Qur'an)
- 4) The Seven Oft-Recited and the Magnificent Qur'an (As-Sabtu-l-Mathani u al-Qur'anul-Azim)
- 5) The Praise (Al-Hamd), because it begins with the mention of praise.
- 6) The Prayer (As-Salat), because (the Prophet ﷺ mentioned that Allāh Almighty said):

«فَسَمَّيْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي مَقْسَمًا» [رواه مسلم]

"I have divided the *Salat* into two halves between Me and My servant." (Reported by Muslim)

- 7) The Cure (*Asb-Sifa*)
- 8) The Incantation (*Ar-Ruq'ab*)
- 9) The Protection (*Al-Waq'ab*)

The Virtues Of *Surat Al-Fatihah*

- 1) *Surat Al-Fatihah* is the greatest *Surah* of the Qur'an. The Prophet ﷺ said to Abu Sa'ïd bin Al-Mu'alla:

«لَا تُعَلِّمُكَ أَكْثَرُ سُورَةٍ هِيَ الْقُرْآنُ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ»

I will teach you the greatest *Surah* of the Qur'an before you leave the *Masjid*.

He then said to him:

«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»

All praise is for Allâh, Lord of all that exists.

- 2) In the story of the scorpion sting, which was recorded by Al-Bukhari, it implies that it is a sufficient cure, and that it may be used for *Ruq'ab*.
- 3) To recite this chapter is one of the pillars of prayer: for both the *Imam* and the one who prays alone; therefore one's prayer is incomplete without it. As for the one who prays behind the *Imam*, reciting it is obligatory. Abu Hurairah narrated that the Prophet ﷺ said:

«مَنْ صَلَّى صَلَاةً ثُمَّ يَقْرَأُ فِيهَا بِأَمِّ الْقُرْآنِ فَهُوَ جِدَارٌ - يَنْسِلُ - عَيْنُ تَمَامٍ»

[رواه مسلم]

Whoever performs *Salat*, without reciting *Ummul-Qur'an* in it, then it is insufficient (he said it three times.), it is not complete. (It was recorded by Muslim)

The Meanings Of Its Words

- (1) *Al-Hamdu*: *Al-Hamud* is praising Allâh with His perfect Attributes, loving Him, glorifying Him, and exalting Him.

(ب "رَبِّ") *Rabbil-'Aalameen*: *An-Rabb* is the worshipped King, the Disposer of affairs. He is the Educator of all the worlds with all types of education. He is the One Who created them, provides for them, and blesses them with blessings that are apparent as well as hidden.

(ب "عَلِيمٍ") *Al-'Aalameen*: All that exists other than Allāh Almighty.

(الرحمن "جبر") *An-Rahmaanir-Raheem*: Two of Allāh's Names that indicate that He is the Possessor of the vast magnificent mercy that reaches everything, and embraces every creature. He is *An-Rahmaan*, with a mercy that is for all of His creation in this world, *An-Raheem*, with a special mercy for the believers. Allāh Almighty says:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝٢٠﴾

And He is Ever Most Merciful to the believers. *

And He said:

﴿قَالَ دَعُوا اللَّهَ إِنِّي دَعُوتُهُ دَعْوًا مَدْعُودَةً ۝٢١﴾

Say, "Invoke Allāh or invoke the Most Beneficent (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. ^[21]

(ب "يَوْمِ الدِّينِ") *Maahid Yau'mid-Deen*: The One who alone has control on the Day of Recompense and Reward, the Day when everyone is rewarded for his deeds - if good, then the recompense is good, and if evil, then the recompense is the same, except for he whom Allāh Almighty pardons. He said:

﴿يَوْمَ أَزِيدُ مَا بِيَدِ الْكَافِرِ وَأُزِيلُ مَا بِيَدِ الْمُؤْمِنِ ۝٢٢ يَوْمَ لَا يَمْلِكُ نَفْسٌ

مَعْنًا شَيْئًا وَلَا امْرَأَةٌ نَفْسًا ۝٢٣﴾

And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be

^[21] (Al-Ahzab 33:43)

^[22] (Al-Isa' 17:110)

their misguidance without being guided to the truth.

Both in and outside of the prayer when you finish reciting *Surah*, it is recommended for you to say: "Aameen," which means: "O Allah, answer us." The Prophet ﷺ would say "Aameen," after reciting this *Surah*, and he ordered us to do so as well. It is confirmed from the Prophet ﷺ that *Surat Al-Fatbab* is the greatest chapter of the Qur'an and that there is no prayer for the one who doesn't recite it.

Some Benefits That Can Be Derived From *Surat Al-Fatbab*

- 1) The recitation of *Al-Fatbab* is one of the pillars of prayer for the Prophet ﷺ said:

لَا صَلَاةَ بِمَنْ لَمْ يَقْرَأْ بِأَوَّلِهِ الْكِتَابِ

There is no prayer for he who doesn't recite the Opening of the Book.

This applies to both the *Imam* and the one who prays alone.

- 2) As for the one who follows an *Imam* during prayer, it is obligatory according to the correct opinion, in both the quiet and audible prayers.
- 3) This chapter embraces those principles that necessitate faith in Allah's perfect Names and exalted Attributes, principles that the Imams and the early generations of Islam upheld. They would affirm for Allah a quality that He affirmed for Himself or that His Messenger ﷺ affirmed - without distorting the meaning of that Name, without comparing any of Allah's Qualities with those of creation, without likening them to those of His creation, and without trying to explain the reality of those qualities. They believed, for example, that Allah is Rahman and Raheem, the Possessor of mercy that these Names describe; that He is the All-Knowing, the Possessor of knowledge, Who knows all things; that He is All-Capable, the Possessor of ability Who is able to do all things.
- 4) It includes the meaning of worship, which is comprehensive. It signifies all that Allah loves and is pleased with, from sayings and deeds, both apparent and hidden.
- 5) The Muslim must remember the Day of Recompense, the Day of

accountability and reward. When one remembers that Day, one will be better able to perform the obligatory deeds and avoid unlawful deeds.

- 6) When *Shirk* is mixed with worship, the act of worship becomes nullified.
- 7) It includes the three categories of *Tauhid*:
 - i) *Tauhid Ar-Rububiyyah* (Lordship), which is taken from Allāh's saying, "the Lord of all that exists."
 - ii) *Tauhid Al-Ikabiyyah*, which means to single out Allāh for worship; and it is inferred from the word "Allāh" and from "You alone do we worship and from You alone do we ask for help."
 - iii) *Tauhid Al-Asma' u as-Sifat*, which means to affirm those perfect Qualities of Allāh that He affirmed for Himself, or that the Prophet ﷺ affirmed for Him. And this is indicated by the statement, "All praise is for Allāh."
- 8) "Guide us to the straight path," affirms Prophethood.
- 9) "Owner of the Day of Recompense," affirms that we will be punished or rewarded according to our deeds.
- 10) And "Guide us to the straight path," includes an affirmation of the Divine Will and a refutation of the people of innovation and misguidance, since it is a recognition of the truth and acting upon it.
- 11) "You (alone) we worship and (from) You (alone) we ask for help," clearly shows that worship must be dedicated purely and sincerely for Allāh alone. ¹¹

¹¹ This was taken from *Al-Ahkamul-Mulimmah Ala-Durusul-Mulimmah* by Abdul-Aziz Al-Fayz.

يَدُ الْغَلِيظِ لَارِضٍ مُّ ۝ ٦ وَخَجِبَ لَأَرْضِ أَفْقَالَهَا ٧ وَقَالَ الْإِنْسَانُ ۝
 هَ ٨ يَوْمَئِذٍ تُخْبِتُ أَعْيُنُهُ ٩ تَابَ رَيْفَ الْإِنْسَانِ ١٠ يَوْمَئِذٍ يَصْدُرُ
 مِنْ أَشْجَانَا سُورٌ أَفْئِدَتُهُمُ ١١ أَفْسُ يَعْمَلُ يَتَّقِبُ ١٢ وَخَيْرٌ يَوْمٌ
 لَّارِضٍ يَعْمَلُ يَتَّقِبُ ١٣ (١٤)

Surat Az-Zalzalah

In the Name of Allāh, the Most Beneficent, the Most Merciful

1. When the earth is shaken with its (jinn.) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: "What is the matter with it?" 4. That day it will declare its formation (about all what happened over it (of good or of evil)). 5. Because your Lord has inspired it. 6. That day mankind will proceed in scattered groups that they may be shown their deeds. 7. So whosoever does good equal to the weight (of an atom (or a small an)) shall see it. 8. And whosoever does evil equal to the weight (of an atom (or a small an)), shall see it.

Its Name

It is called *Az-Zalzalah*, or *Az-Zūzal* (The Earthquake) because it begins by informing us about the fierce earthquake that will take place just prior to the Day of Judgement.

The Subject Matter Of This *Surah*

A description of the Day of Judgement and the recompense for good and evil.

Its Relation to What is Before It

Allāh Almighty described in the previous *Surah* - *Al-Fa'r* *Al-Haah* - the warning to the disbeliever and the promise for the believer, the fire of Hell for the former and Paradise for the latter. Here Allāh Almighty clarifies the time for giving those rewards and mentions what will happen just prior to that time: that there will be an earthquake and the earth will throw out its burdens. And Allāh Almighty informs us that we will be rewarded for a deed even if it is the size of the smallest thing.

The Virtues Of This *Surah*

At-Tirmithi recorded a *Hadith* - and he said it was *Hasan* - from Anas bin Malik, that the Messenger of Allāh ﷺ said that this *Surah* is equivalent to one-fourth of the Qur'an.

In What Context Was This *Surah* Revealed

Since the disbelievers would frequently ask about the time of the Hour and the Day of Reckoning, Allāh Almighty here mentions not the exact time, but some of the signs of its coming, letting them know that the knowledge of when that time will arrive is with Allāh Almighty alone. Therefore there is no way for us to specify when that time will come.

The Meanings Of Its Words

Ibn 'Abbas, may Allāh be pleased with them, said:

(لَا تُدْرِكُهُ الْيَدَانِ) *Itha Zūzilatil-Arabi-Zikrakahaa*: The shaking of the bottom of the earth. Allāh Almighty informs us, about the Day of Judgement, and that the earth will shake and give a violent jolt, causing all buildings and structures to fall: the mountains will be crushed and hills will be levelled; the earth will become like a level floor with no crookedness in it.

(وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا) *Wa Akbra jil'Arthi Athqalakahaa* meaning the earth will throw out its treasures and the dead.

(وَيَقُولُ الْغَلَامُ) *Wa Qaalal-ghaamilu* (When he sees the enormous matters that are happening.)

(مَا لَهَا) *Ma lahaa*: Man will say "What is happening to it?"

(يَا أَيُّهَا النَّاسُ) *Yaa ayyuhal-nabi Tuhadidubu Akbaarakahaa*: The earth

will bear witness to what mankind perpetrated over it, both the good and bad of it. The earth is one of the many witnesses that will give testimony regarding the deeds of Allāh's creatures. Abu Hurairah, may Allāh be pleased with him, related that the Prophet ﷺ reckoned:

﴿يَوْمَ يَدْعُهَا تَبَاهٍ﴾

That Day it will declare its information.^[1]

He ﷺ said:

﴿أَتَلَرُّوْنَ مَا أَحْبَرَهُمْ؟﴾

Do you know what its information is?

The Companions said, "Allāh and His Messenger know best." He ﷺ said:

إِنَّ أَحْبَرَهُ أَنْ تَقُولَ عَلَى ثَرٍّ عَجَلٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى مَلَأَ هَذَا نَفْسٍ
عَمِلَ ثَمًا وَ ثَمًا يَوْمَ ثَمًا وَ ثَمًا، يَهْيُوْ أَحْبَرَهُ

Its news is that it will give testimony about the deeds performed over it by every male and female slave (of Allāh). It will say, "Such and such person performed such and such deeds on such and such day" that will be its information.

And about Allāh's saying:

(يَا رَبِّ رَبَّاهَا) *Bianna Rabbaha Auba Labaa*: Because your Lord has inspired it.^[2]

Ibn Abbas, may Allāh be pleased with them, said, "Its Lord will say, 'Speak,' and it will speak." Mujahid, may Allāh have mercy upon him, said, "It means that He orders it to speak of those deeds that were performed over it, and it will not disobey His Order."

(يَوْمَ يُرْأَى الْيُسُفَىٰ) *Yauma'ribin Yasurur/Niaasu Ashtaatan*: It is about the Resurrection. *Ashtaatan* means divided groups, some miserable and some happy, some ordered to go to Paradise and others ordered to go to the Fire.

(لِيُرَآهُ) *Li Yurau A'maalabum*: So that Allāh Almighty may

[1] (AsZalzalah 99:4)

[2] (AsZalzalah 99:5)

recompensed according to the deed. Allāh Almighty says

﴿وَنُزِيعُ الْأُمُورِ الْغُيُوبِ الْقِسْمُ فَلَا تُحِيطُ بِشَيْءٍ مِنْ حِكْمَاتِ بِمَقَالٍ
خَيْرٌ مِنْ حَرْبٍ أُنِيبَ بِهِ وَكَفَى بِهِ حَسْبًا ۝ ٤٧﴾

And We shall set up Balance for justice on the Day of Resurrection, then none will be dealt with unjustly in any thing. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners. ⁽¹⁾

In this *Surah*, we are equally encouraged to do good deeds and warned against perpetrating evil ones.

What Can Be Derived From These Verses

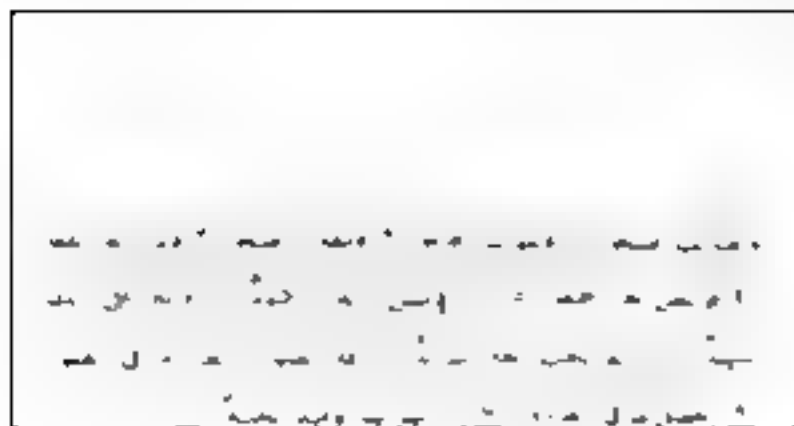
- 1) The belief in the Resurrection and recompense are acknowledged.
- 2) We are informed of an epic transformation, the transformation of the earth and the heavens into another earth and other heavens.
- 3) Inanimate objects speaking is from Allāh's signs that indicates His perfect Ability, Knowledge, and Wisdom; moreover, it indicates His divine and complete power which necessitates from us that we worship Him alone, without associating partners with Him.
- 4) It supports the authentic *Hadith*:

﴿اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ﴾

Protect yourselves from the Fire, even if you do so with a part of a date (by giving it in charity).

- 5) The disbeliever reaps the rewards of his good deeds in this world, but not in the Hereafter.
- 6) The believer is recompensed for evil in this world, and his good deeds are saved to help him in the Hereafter

⁽¹⁾ (Al-Ambiyat: 21-27)



Surat Al-Adiyat

In the Name of Allah, the Most Gracious, the Most Merciful.

1. For the steed's that run with foaming (throat), 2. Striding
 forth (trot) their hoofs, 3. And according to the rule of
 count, 4. And raise the dust in clouds the white,
 5. And pouring forth as one into the midst of the
 fire, 6. Verily, that is to give Ad to his Lord, "And so that he
 knows them (i.e. his deeds), 7. And (verily), he is ordering in the
 fire, 8. Verily, he sees that when the cryings of the
 princes are brought and feared both (and) mankind in
 remembrance, 9. And that which is in the bounds of man,
 shall he make known, 10. Verily, that do, i.e. the Day of
 Remembrance, their Lord will be well acquainted with them
 and to their deeds, and will reward them for their deeds."

Its Name

It is called *Surat Al-Adiyat* (Those That Run) because Allah Almighty begins it mentioning by "those that run," referring to the horses of those who fight in Jihad, those who are rushing quickly to meet their enemy.

Its Relation to What is Before It

Both words discuss the time when the earth will open forth the

dead: In *Surat Az-Zalzalah*:

﴿وَنُفِخُ فِي نُفُوسِهِمْ﴾

And when the earth throws out its burdens

And in this *Surah*:

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ﴾

When the contents of the graves are brought out and poured forth.

Az-Zalzalah ends by mentioning that we will be recompensed for both good and evil deeds. *Al-A'iyat* ends with the same:

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ﴾

Verily, that Day their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).

The Meanings of Its Words

(الفارس) *Wal-Aadiyaati Lhabha*: The horse that races at an amazingly strong and fast pace, which causes it to make the sound of the "Dhabh." The "Dhabh," is the breathing sound that emanates from the chest of a horse when it races at top speeds.

(الموت) *Al-Mooriyaati*: The striking of their hooves on the rocks on the ground.

(النار) *Qarha*: meaning the fire that sparks from the hardness of their hooves and the strength of their racing.

(الغزو) *Fal-Mugbeeraati*: Those that attack their enemy by making a raid.

(الصبح) *Subha*: Morning time. For the most part, raids took place in the morning, for when the Prophet ﷺ wanted to attack, he waited until the morning, if he heard the call to prayer, he would stop, and if he didn't, he would attack. He advised those who went on group missions to follow the same strategy.

(الغبار) *FaAtharna Bibi*: By their racing and raids they stir up:

(الغبار) *Nagfa*: dust from the intensity of their moving,

(الركاب) *FaUasatna Bibi*: meaning on their mounts

(كأنهم) *kannu* as they would surround the enemy they were raiding.

(لَمَّا رَأَى الْإِنْسَانُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ) *Imaa Ra'ahul Insaanu La-Ilaaha Illa-Allah* Man as a species hates to share with others the good he has, good that Allah Almighty has blessed him with, and he refuses to acknowledge the good that Allah Almighty bestows upon him.

(لَمَّا رَأَى الْإِنْسَانُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ) *Wa Insaanu Ala Thaaha Lashahed* Man hears witness through his ingratitude and refusal, that he is averse to doing good and that he is greedy.

(لَمَّا رَأَى الْإِنْسَانُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ) *Wa Insaanu Ithabul Naari Lashahed* Man loves wealth with such a violent passion that he is stingy with it.

(لَمَّا رَأَى الْإِنْسَانُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ) *Jala Ya'lamu Ithaa* Knows he not that.

(لَمَّا رَأَى الْإِنْسَانُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ) *Ba'ithaa Ma'a Fil Qabroo* Corpses are taken out of their graves, and this is referring to the time when Allah Almighty resurrects man.

(لَمَّا رَأَى الْإِنْسَانُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ) *Wa Thaaha Ma Fa-Waloo* What people hide in their hearts will become clear and apparent, whether it is good or evil.

(لَمَّا رَأَى الْإِنْسَانُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ) *Imaa Ra'ahul Insaanu Fahim Ya'lamu Ithaa Lashahed* Indeed, Allah Almighty knows all of man's deeds, both apparent and hidden, and He Almighty will reward man for those deeds.

The Meaning in Summary

Because the horse has certain good qualities that are nonexistent in other animals, and as it has been authentically established, there is good in the intellects of the horse until the Day of Judgement, so Allah Almighty swore by them. For arming the Arabs, the horse has always been a means of waging war, and as an animal, it has always had a high status with the believers. Therefore we should take care of horses and train on them for fighting in the way of Allah Almighty, and we should take possession of horses for noble aims, just as we should serve and work hard in all important and significant matters.

After making the oath, Allah Almighty clarifies the nature of man: that he is ungrateful, that he forgets Allah's many favors — a nature that might lead him to rejecting Allah's religion and commands. Here, the believers should take pause to understand the realities of this world and the Hereafter; they must strive against the desires of their

own selves, doing good deeds, and avoiding evil ones. Also, Allāh Almighty clarifies man's ardent love for wealth, a love that promotes the characteristic of miserliness. But there is a further consequence: man strives so eagerly after wealth that he forgets the Hereafter. He forgets Allāh's rights upon him and upon what He gave him, which is why Allāh Almighty warns man against possessing those abominable qualities.

Does not the one who refuses — who feigns to forget Allāh's order and prohibitions — know that he will be taken out of his grave, that even his innermost intentions will become clear, that Allāh Almighty knows all that he does including the deeds he does privately, and finally, that Allāh Almighty will give him just recompense for all of his actions. Therefore, one should never allow the love of wealth to deviate him from gratefulness to his Lord, from worshipping Him, and from striving for the Hereafter.

What Can Be Derived From These Verses

- 1) We are encouraged to *Jihad* and to make preparations for war.
- 2) The nature of man is explained: he forgets the many favours of His Lord while he only remembers a misfortune that may have befallen him — except he who believes and does good deeds.
- 3) Man's eager love for wealth is made known; here, as Muslims, we are implicitly invited to improve ourselves — by having faith, by performing good deeds, and by spending in the way of Allāh Almighty.
- 4) The belief in Resurrection and Recompense is established.

الْقَارِعَةُ ١ يَوْمَ الْقَارِعَةِ ٢ يَوْمَ لَا يُغْنِي عَنْكَ كِبَاؤُكَ وَلَمْ يَكُنْ لَكَ فِئَةٌ ٣
مَنْعَةٌ ٤ وَتَكُونُ الْجِبَالُ كَالْعِزَّةِ الْيَتِيمِ ٥ وَالْأَرْضُ ٦
سُيَّرَتْ ٧ فَهُوَ فِي عِصْمٍ مُطَهَّرٍ ٨ وَالْأَرْضُ ٩ حَقٌّ مُزْدَبَدَةٌ ١٠
وَأَنْتَ ١١ مُكَرَّمٌ ١٢ وَأَمَّا رِجَالُهُمْ ١٣ فَأُتْرَاقٌ ١٤

Surat Al-Qari'ah

In the Name of Allāh, the Most Benign, the Most Merciful

1. Al-Qari'ah (the striking Hour, i.e., the Day of Resurrection),
2. What is the striking (Hour)? 3. And what will make you
know what the striking (Hour) is? 4. It is a Day whereon
mankind will be like moth scattered about. 5. And the
mountains will be like carded wool. 6. Then as for those
whose Balance (cf. good deed:) will be heavy. 7. He will live a
pleasant life (in Paradise). 8. But as for them whose Balance
(cf. good deed:) will be light. 9. He will have his home in
Hauyah (pit, i.e., Hell). 10. And what will make you know
what it is? 11. (It is) a hot blazing Fire!

Its Name

It is called *Surat Al-Qari'ah* (The Striking Hour) because it begins by mentioning it, to send fear into the hearts of man, just like *Surat Al-Haggah* (The Inevitable) and *Surat Al-Ghashiyah* (The Overwhelming). *Al-Qari'ah* is one of the names of the Day of Judgement, because it strikes horror into hearts.

The Subject Matter Of This *Surah*

This *Surah* is a Makkan *Surah* (i.e., it was revealed before the

Project - compared to 45Militants, a number more of the women and indigenous women that will take place in the Day of Resistance, a date when thousands will be checked and organized against those that are happy and those that are miserable.

Not Believing To What Is Before Me

As the program was created by meeting certain aspects of the law of judgment — there was the one that when the concerns of the process are brought out and passed forth, and that which is in the houses (of men) shall be made known. So that that is what I shall be able to guarantee for them — that which is necessary, that which is to be done, and that which is to be done, shall be done, and that which is to be done, shall be done.

The Meaning Of His Words

(1.2.1) *Al-qari'ah* This is one of the names of the Day of Judgement, and it is thus called because it strikes hearts and ears with its impending event, and *qari'ah* is taken from the word *qara'a* which means to strike severely.

(1.2.1) But what constitutes *mathematical truth* that will make us know what the *language* is a question that is used to reveal that the such statements are the essence of the Law of Judgment. What no man can perceive as reality. The question is repeated asking ourselves is the determination of that day.

(1) —) *Aspidochelys asperata* is a living species known for the fossil material of the Oligocene of Italy.

() *Allegedly* he accused in great numbers over a large area many people will be tortured and humiliated, growing worse over the years, waiting in pain to be called for the settlement of their accounts.

Now birds in other words like caged birds, so light will be minimum in their movement and in the way they disperse and finally they will be lost with the earth.

(1997: 2) *Therapist Monoceros* claims that he paid dearly for what he had done.

(c) (1) (i) *Indemnity for Indemnified Party* A lot please

to him, in Paradise.

(ج ١ ص ١٠٠) *Ahi fat Mauaazeemuhu*: One whose bad deeds outweigh his good ones.

(ج ١ ص ١٠٠) *Fa Immishu Haau'yab*: i.e., his home and place to reside in will be the fire of Hell.

(ج ١ ص ١٠٠) *Wa Maa Ibraahim*: What will make you know? This is a question that instills fear.

(ج ١ ص ١٠٠) *Maa Hiyab*: And what will make you know what the *Haau'yab* ist *Haau'yab* is one of the names of the Hellfire.

(ج ١ ص ١٠٠) *Naarun Haam'yab*: It is a blazing hot fire.

There are some *Ahaadith* that describe the Hellfire. Al-Bukhari, Muslim, Malik and others recorded from Abu Hurairah, may Allāh be pleased with him, that the Prophet ﷺ said:

«إِنَّ رَجُلًا مِّنْ أَوْلَادِ آدَمَ كَانَ مِنْ سَعِيرٍ حَرًّا مِّنْ مِّائَةِ حَرٍّ»

Indeed the fire of the children of Adam that you ignite is one part out of seventy parts of the fire of Hell.

They asked, "O Messenger of Allāh, isn't it (i.e. the fire of this world) sufficient (in punishment)?" He ﷺ said:

«إِنَّهَا نَصَبَتْ عَنْهُمْ بِمَنْعٍ وَبِشَيْءٍ خَيْرٍ»

The fire of Hell is more intense by sixty-nine parts.

Ahmad recorded from Abu Hurairah that the Prophet ﷺ said:

«إِنَّ أَلْفًا مِّنْ قَوْمِ النَّارِ عَذَابًا مِّنْ لِّمَنْ يُّقَالُ لَا يُغْنِي عَنْهُمْ بَدَنُهُ»

The least-punished of the people of the Fire will be he who will have two shoes; from them (from the intensity of their heat), his brain will boil.

At-Tirmidhi and Ibn Majah recorded that Abu Hurairah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَوْدَعَ عِيسَى ابْنُ مَرْيَمَ أَلْفَ سَوْ حَتَّى أَتَمَرَتْ، ثُمَّ أَوْدَعَ عَنْهَا أَلْفَ سَوْ حَتَّى

انصَبَتْ، ثُمَّ أَوْدَعَ عَنْهَا أَلْفَ سَوْ حَتَّى أَتَمَرَتْ لَهَا سَوْدَاءُ مُصْرَبَةٌ.»

The Fire was ignited for one thousand years until it became red; it was then ignited for one thousand years until it became

1. The first step is to identify the problem. In this case, the problem is that the user is unable to access the internet.

The Weir in Summer

There is a great deal of evidence to show that the people of the North are not only more intelligent than the people of the South, but also more virtuous. The people of the North are more industrious, more honest, and more patriotic than the people of the South. The people of the North are more educated, more refined, and more cultured than the people of the South. The people of the North are more brave, more generous, and more noble than the people of the South. The people of the North are more loyal, more faithful, and more devoted than the people of the South. The people of the North are more kind, more merciful, and more forgiving than the people of the South. The people of the North are more just, more fair, and more equitable than the people of the South. The people of the North are more brave, more generous, and more noble than the people of the South. The people of the North are more loyal, more faithful, and more devoted than the people of the South. The people of the North are more kind, more merciful, and more forgiving than the people of the South. The people of the North are more just, more fair, and more equitable than the people of the South.

[illegible]

What Can Be Learned From These Views

- 1) It suggests that we have got three ways to get our money from the bank and we can choose to have it in any of them or in all of them.
- 2) It suggests that the interest of the bank is the highest and that the bank is the best place to put your money.
- 3) It suggests that the bank is the best place to put your money — and that the bank is the best place to put your money — and that the bank is the best place to put your money.
- 4) It suggests that the bank is the best place to put your money — and that the bank is the best place to put your money — and that the bank is the best place to put your money.

الْهَيْكَلُ لَكُمْ ۖ هِيَ رُتْمٌ أَلْفٌ ۚ (١) كَلَّا سَوْفَ تَعْلَمُونَ (٢) ثُمَّ كَلَّا
 سَوْفَ تَعْلَمُونَ (٣) كَلَّا تَوْ تَعْلَمُونَ ۚ بَلْ لَكُمْ إِلَهُ الْبَرُورُ (٤) فَتَحْنِمُ
 (٥) ثُمَّ تَرَوْهُمْ مُنَادِينَ بِعَلِيِّ (٦) ثُمَّ يُسْئَلُ يَوْمَئِذٍ عَمِّ يُعْمِ (٧)

Surat At-Takathur

In the Name of Allāh, the Most Beneficent, the Most Merciful

1. The mutual rivalry for piling up (of worldly things) diverts you 2. Until you visit the graves (i.e. till you die). 3. *Nay!* You shall come to know! 4. Again, *nay!* You shall come to know! 5. *Nay!* If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourself in worldly things). 6. Verily, you shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty (of sight)! 8. Then, on that Day you shall be asked about the delight (you indulged in, in this world).¹¹

Its Name

It is called *Surat At-Takathur* because of the mention of the mutual rivalry for piling up. It means: "You busy yourselves with boasting, by deeds, children, and servants."

The Subject Matter of This Makkān *Surah*

Deeds done purely for this world are condemned; we are warned not to avoid preparing for the Hereafter, which is why this *Surah* includes three major points:

^[1] (At-Takathur 102:1-8)

- 1) It explains that some people become so occupied with the pleasures and temptations of this world that they will remain in such a state until death overtakes them:

﴿الْهَيْكَلُ نَكَاحٌ رُشْدُ الْغَايَةِ﴾

The mutual rivalry for piling up of worldly things diverts you until you visit the graves (i.e. until you die)

- 2) We are given notice that we will be asked about all of our deeds on the Day of Judgement:

﴿لَا سَوْفَ نَعْتَبُورُ﴾

Nay! You shall come to know! Again, nay! You shall come to know!

- 3) We are informed that we will see the Hellfire with certainty of sight; at that time, when we witness the horrors of the Fire, we will be asked about the pleasures of this world:

﴿لَمْ تَكُنْ سَوْفَ نَعْتَبُورُ﴾

Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things).

Its Relation To What Is Before It

Surat Al-Qa'ar'ah deals with some of the awesome events that will take place on the Day of Judgement, then it discusses the rewards awaiting those who will be eternally happy and those who will be eternally miserable. In this *Surah*, one of the reasons why some people deserve eternal misery and the Fire is given - the perpetration of sins and preoccupation with worldly matters rather than with the religion. This *Surah*, in very clear terms, warns us that we will be held responsible in the Hereafter for our actions in this world.

In What Context Was This *Surah* Revealed

In *Sahih Muslim* it is recorded that Mutarrif related that his father said, As I approached the Prophet ﷺ he was reciting *Al-Haaka an-nut-Takaathur*. He then said:

«يَقُولُ ابْنُ آدَمَ مَا بِيْ مَا بِيْ، وَهَلْ بِيْ شَيْءٌ لَكُمْ مِنْ مَا بِيْ إِلَّا مَا أَكَلْتُ

دَانَيْتَ، أَوْ كَسَبْتَ فَالْيَاسِ، أَوْ نَصَفْتَ فَأَقْصَيْتَ، وَمَا يَبْقَى تَرِكَتَ
نَهَابَ وَيَذَرُهُ لِلنَّاسِ

The son of Adam says: "My wealth, my wealth!" O, son of Adam! Do you have other than that which you ate and depleted, that which you wore and worn out, and that which you gave in charity and preserved. Everything else is fleeting, and being left for the people (i.e., heirs).

The Meaning Of Its Words

(هَاسِبٌ) *Al-Haashim*: It keeps you so busy and occupied that you turn away from obedience to Allâh Almighty.

(تَكَاوُثٌ) *At-Takaathur* i.e., flaunting and showing-off because one has a lot of wealth.

(هَلَّا زُرْتُمُ الْمَقَابِرَ) *Halla-Zurtumul-Maqabir* You will continue to be preoccupied in accumulating and flaunting wealth until you die and are transported to your grave.

(كُلَّا) *Kulla* You must not do that, so leave your preoccupation of amassing wealth.

(سَوْفَ تَلْعَمُونَ) *Saufa Ta'lamoona*: When you enter your graves, you will know that you made a huge mistake by boasting about your wealth and your children.

(كُلَّا) *Kulla* here it means, "Truly!"

(لَوْ تَلْعَمُونَ إِيمًا يَاقِينَ) *Lau Ta'lamoona Ima-Yageen*: If you knew results of amassing wealth with certainty, then you would not boast of the wealth you possess.

(لَأَرَأَيْتُمْ الْجَهَنَّمَ) *Lara'awnaul-Jahem*: You will indeed see the Hellfire.

(يَوْمَئِذٍ) *Yauma'Idhin*: On the day that you will see the Hellfire with certainty of sight.

(أَنْتُمْ سَأَلْتُمُوهَا) *Antum-Sa'altumuha*: (You will be asked) about the blessings you enjoyed, such as health, free time, safety, food, and drink.

The Meaning in Summary

Allâh Almighty begins the *Surah* by mentioning those who are so

have an amazing wealth to consume and he said that they turn away from (refuse) to Allah Almighty and His Messenger. These are people who will die without performing any good deeds for themselves, deeds that would have served them in the Hereafter.

Allah Almighty reveals to them that such people will consume in their evil path until they die, then they are thrown into their graves and will see thereon until the Day of Judgement, the time of resurrection. He warns us that we should avoid this path, a path that leads to our destruction and ultimate loss.

"You shall come to know" (i.e., we shall come to know the evil results of warning you from the (refusal) of Allah Almighty and His Messenger, . . . And then in the next verse, Allah Almighty repeats the warning.

"Truly it was known with a sure knowledge" Meaning, truly, if we knew what was going on in the grave and in the Hereafter, we would not occupy ourselves with accumulating wealth.

Next, we are informed that we will see the Hellfire with our very eyes on the Day of Judgement, the believers will see it and then it will be in the Hellfire will see it and then Allah Almighty will save him from it. Here, Allah Almighty says that with our own eyes, we will all see the Hellfire.

And finally, we are told that on that Day, the Day we will see the Hellfire, the Day of Judgement, we will be asked about the pleasures we enjoyed in this world, such as wealth, sex, time, safety, food, and drink. Whoever is granted in these pleasures will be asked, whoever is not granted will be held responsible. Some of the people of knowledge say that he will not be punished (for his ingratitude) except for the garment that covers his private areas, his piece of bread that saves him from hunger, and for the room that protects him from heat and cold.

In Sahih Muslim it is recorded that Abu Hurairah ra said, Allah's Messenger ﷺ went out one day or night. He met up with Abu Bakr and Umar, may Allah be pleased with them. He ﷺ said to them:

«ما كان الله لي أن أخرجكم من بيوتكم»

"What has made you come out of your homes at this time?"

They said, "Hunger, O Messenger of Allāh." He said:

«وَأَنْتَ بِي يَدِي لِأَحْرَجَنِي أَنْتَ بِأَحْرَجْتُمْ، فَوَيْلٌ»

"And I, by the One Who has my soul in His hand, what has made me to come out is the same reason that has caused you to come out."

They continued with him until he approached the house of a man from the Ansar, who was not at home. When the man's wife saw them, she said, "Welcome." The Prophet ﷺ said:

«أَيْنَ سَوٌّ وَأَيْنَ سَوٌّ؟»

"Where is so and so?"

She said, "He is gone to get some water for us." At that point the man returned, and when he saw the Messenger of Allāh ﷺ and his two Companions, he said, "All praise belongs to Allāh, for no one has more honored guests with him today than I." The man went and returned with a cluster of ripe dates, unripe dates, and dried dates. He said, "Eat from this." The man took a knife, intending to slaughter an animal, and the Prophet ﷺ said:

«إِنَّارَ وَالْعُيُوبَ»

"Do not slaughter the one that gives milk."

He slaughtered a sheep for them, and they ate from the slaughter and from the dates and they drank as well — until they became full. The Prophet ﷺ said to Abu Bakr and Umar:

«وَأَنْتَ بِي يَدِي لِمَا أَشَاءَنَّ عَنْ نَفْسِي هَذَا الْيَوْمَ يَوْمَ الْيَوْمِ أَحْرَجْتُمْ مِنْ بُيُوتِكُمْ أَجْعَلُكُمْ ثُمَّ تَرْجِعُوا حَتَّى أَصْبَحْتُمْ هَذَا الشَّيْءُ»

"By the One Who has my soul in His hand, you will indeed be asked about the pleasures of today on the Day of Judgement. Hunger caused you to leave your homes and you would not have returned to your homes until you had been given these delights."

The name of the man from the Ansar is Malik bin At-Tawihani, and is also known as Abul-Haitham, may Allāh be pleased with him.

In another authentic narration, he ﷺ said:

«لَا تَزُولُ فِتْنَةٌ عَنْكَ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عَمَلِهِ فِيمَ آتَاهُ، وَعَنْ شَيْءٍ فِيمَ أَبْرَأَهُ، وَعَنْ عِلْمِهِ مَاذَا عَمِلَ بِهِ، وَعَنْ مَا يَدُ مِنْ أَيْمَنِ الْكَيْسَةِ فِيمَ أَبْرَأَهُ»

"The servant will not cease being questioned on the Day of Judgement until he is asked about his life and how he spent it, his youth and how he spent it, his knowledge and what he did because of it, and his wealth, and where he acquired it from and in what he spent it."

What Can Be Derived From These Verses

- 1) We are warned not to do two things at once: 1) gathering wealth, 2) not being thankful for it and not obeying Allāh Almighty and His Messenger ﷺ for its sake.
- 2) Here, our belief in the punishment of the grave is affirmed and emphasized: "Until you visit the grave. Nay! You shall come to know!" Meaning, you shall come to know when you are in your grave.
- 3) Our belief in Resurrection and recompense is affirmed; we will be justly recompensed after we will be questioned for our deeds.
- 4) The worshipper of Allāh will be asked regarding the blessings that Allāh Almighty poured upon him in this world; if he was grateful here, he will be successful there; if he denied those favors here, he will be taken to account there. And we seek protection in Allāh Almighty.

وَأَنصِرْ^(١) يَا أَيُّهَا الْإِنْسَانُ فِي خُسْرٍ^(٢) يَا أَيُّهَا الْإِنْسَانُ ، مَوْءَاظِعُوا الصَّالِحِينَ
وَوَاعِظُوا يَاسَعْيًا وَأَنصِرُوا^(٣) بِالنَّصْرِ

Surat Al-Asr

In the Name of Allāh, the Most Benign, the Most Merciful

1. *Ev Al-Asr (the time).* **2.** *Verily! man is in loss.* **3.** *Except those who believe in and do righteous good deeds, and recommend each other to the truth, and recommend one another to patience.*¹¹

Its Name

Because Allāh Almighty swears by *Al-Asr* (the time) in the beginning of the *Surah*, it is given that name.

Its Relationship to What is Before It

In the previous *Surah*, we are told that a preoccupation with worldly pursuits is a most objectionable way to live; in this *Surah*, we are informed about those pursuits that we must preoccupy ourselves with: faith in Allāh, good deeds, advising one another to follow the truth, and advising one another to be patient upon the truth, for these pursuits reap good for both individual and society.

The Virtues Of This *Surah*

At-Tabarani mentioned that ‘Ubaid-Allāh bin Hafs said, ‘When two men from the Companions of the Messenger of Allāh ﷺ would meet, they wouldn’t part from one another until one of them recited *Surat*

⁽¹⁾ (*Al-Asr* 103:1-5)

Al-Asr, until its end; then they would give greetings of peace to one another after it." It was also recorded by Al-Bayhaqi from Abu Huthaifah. Ash-Shafi'i said, "If Allah had revealed only this *Surah* to His creatures, it would have been enough for them." He said that because in this *Surah* stages are mentioned, that if one completes all of those stages, he achieves his completion. The stages are as follows:

- 1) To know the truth.
- 2) To apply it in practice.
- 3) To teach it to one who doesn't know it or who is weak in his knowledge of it.
- 4) To be patient regarding the preceding stages: patient when you are learning the truth, patient when you are applying the truth, and patient when you are teaching the truth.

To strengthen your knowledge you must have faith, and to strengthen your application you must perform good deeds. Then you should be patient in your knowledge, your actions, and in your teaching.

This *Surah*, despite its brevity, is one of the most comprehensive *Surahs* of the Qur'an, and all praise is due to Allah.

The Meanings Of Its Words

(عصر) *Wab-Asr* *Asr* means time: there are many lessons to be learnt through the passing of time - the continual succession of day and night, night and day - because that consistent pattern clearly indicates the Creator. Glorious is He and Most High, and that He should be singled out for worship.

They say that *Al-Asr* means the time in which the good and evil actions of man take place.

(إنسان) *Innal-insaana*: Man as a species.

(خسر) *La fee Khusr*: Man is in a state of loss since his life is his most valuable wealth: if he dies without believing and performing good deeds, he will have suffered the ultimate loss. This is the reason for the oath.

(لا اله الا الله) *Ilallahbeena Aamanu u/a Amlhus Saathbaat*

This refers to those who have faith and do good deeds, for they are in profit, not loss. This is because they worked for the Hereafter, and were not preoccupied with worldly pursuits. Every male and female believer falls under this excepture; the wording is general, and embraces all who have faith and do good deeds.

(٢٠ - ٢٢) *Wa-tadabbaru Bih-Haqq* They advise one another to believe in the truth, to speak it, and to apply it. That is faith in Allah alone, and upholding what Allah legislated and staying away from what He forbade.

(٢٣ - ٢٤) *Wa-tadabbaru Bih-Sabr* Those who advise one another to be patient upon their belief of the truth, upon their true speech, and upon their application of the truth. Patience is strength in the soul that calls one to bear hardships, yet to continue to work. There are many forms of patience. One must be patient in staying away from vice; patient in performing obligatory deeds; patient when one is faced with the vicissitudes of life, those distresses that we find it painful to bear. That we are supposed to advise one another to patience after having been ordered to advise one another to the truth indicates the superiority of patience and the great rewards waiting for those who are patient.

وَالصَّابِرِينَ

Truth? Allah is with the patient ones.^[1]

The Meaning in Summary

Allah Almighty swears in this chapter by "the time," and Allah Almighty may swear by anything from his creation, according to His Will; all others, however, may swear only by Allah alone. Here, Allah Almighty swears by "the time" that every human being is in a state of loss, except for those who believe and do good deeds. The first stage includes those who know the truth and believe in it; the second stage those who do good deeds because of the truth they have believed in; the third stage includes those who advise one another to do good and teach one another about the truth. The final stage includes those who advise one another to be patient and stick fast upon the truth. At the end of this last stage, one achieves

[1] (Al-Baqarah 2:153)

completeness, for completeness means for one to not only be complete alone, but also to help make others complete. One can achieve that by strengthening his knowledge and ability of application, by having faith and by performing good deeds. Then he completes others by teaching them and by advising them to have patience upon knowledge and good deeds. This *Surah*, despite its brevity, is one of the most comprehensive *Surabs* of the Qur'an, and all praise is due to Allāh.

What Can Be Derived From These Verses

- 1) In only three verses, *Surat Al-Asr* explains the way to salvation. Imam Ash-Shafi'i said, "If Allāh had revealed only this *Surah* to His creatures, it would have been enough for them."
- 2) We are informed of the end for the disbeliever: complete and utter loss.
- 3) We are informed of the ultimate success awaiting those who believe and do good deeds, those who stay away from *Shirk* and disobedience.
- 4) It is compulsory to advise one another to follow the truth and to be patient.
- 5) Here, Allāh Almighty swore by "the time," for in the passing of time, things change constantly, a reality from which we can learn many lessons.

Other General Benefits

- 1) When we are informed that we must advise one another and cooperate with one another to promote truth, good deeds, and patience, we learn what the life of the believer should be, a life in which one patiently establishes the truth despite the hardships he may suffer while working for the benefit of Islam and his nation.
- 2) One of the best of deeds is to repent from sins.
- 3) "And recommend one another to the truth and recommend one another to patience". In regards to this verse, Ar-Razi said, "This verse indicates that the truth is heavy and that hardships necessarily accompany it, that is why recommending one another about patience is mentioned directly after it."

وَيْلٌ لِّمَنْ يَكُونُ هُمُورًا لِّمُرٍّ (١) لَّيْ جَمْعٌ مَّا وَعَدَدٌ (٢) حَسْبُ لِّكَ مَا لَكَ
أَعْلَمُ (٣) كَلَّا نَبْدُ فِي شَقِيحَةٍ (٤) وَمَا أَزِيكَ مَا الْخَطِيئَةُ (٥) مَا رَأَى اللَّهُ
الْمُؤْمِنَةَ (٦) لِي طَلَعَ عَلَى الْأَعْيُنِ (٧) هَـ عَنْهُمْ مُصَدِّقٌ (٨) إِلَى عَمَدٍ
مُسَدَّدٍ (٩)

Surat Al-Humazab

In the Name of Allāh, the Most Benign, the Most Merciful

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it. 3. He thinks that his wealth will make him last forever! 4. Nay! Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The Fire of Allāh Almighty kindled. 7. Which leaps up over the hearts. 8. Verily, it shall be closed in on them. 9. In pillars stretched forth. ¹¹

Its Name

It is called *Surat Al-Humazab* because Allāh said in the beginning of it:

﴿وَيْلٌ لِّمَنْ هُمَزًا لِّمُرٍّ﴾

Woe to every *Humazab* *Lumazab*.

Its Relation To What is Before It

After Allāh Almighty mentioned in the last *Surah* that man as a species is in a state of loss and destruction, He Almighty clarifies what the state will be of he who loses; here, Allāh Almighty also gives

(1) (Al-Humazab 10+11+9)

an example of those who will suffer the ultimate loss.

In What Context Was This *Surah* Revealed

Abu Halyan said, "This was revealed about Al-Akhnas bin Shuraiq, Al-'Aas bin Wa'il, Jamil bin Ma'mar, Al-Walid bin Al-Mughurah, or Umayyah bin Khalaf. These are the different opinions, and it is possible that it was revealed with regard to all of them. At any rate, it is general in that this chapter applies to anyone who has the characteristics described herein."

The Meanings Of Its Words

(١٥) *Waik*: Ignominy and a painful punishment, it has been said that it is a valley in the Hellfire.

(المصنوع قُصِرَ سِرٌّ) *Lihadit Humazatin Lumazab*: *Humazab* means a backbiter, but more extreme: one who always attacks the honor and dignity of others. *Lumazab*: One who finds fault with others, and is expressive in doing so, usually with the movements of his eyebrows, eyes, hand, or head; he always puts on airs of superiority over others.

(جمع ما، وعدو) *Jama'a Maala u'a Aadiadab*: Who gathers wealth and then counts it.

(عَبَّ) *Yabsabu*: He thinks;

(ر مائة لقدم) *Arma Maalahu Akhladab*: He thinks that his wealth makes him immortal in this world.

(كَا) *Kalka*: A word that has a meaning of deterrence. No, the situation isn't as he supposes it to be (his wealth will not prevent him from dying).

(يُطْرَقُ) *Layunbathanna*: He will be thrown in a most humiliating fashion...

(ن حَسَمَ) *Fil-Hutamab*: (نحو) the fire of Hell; *Hatm* means to crush or smash, so the Hellfire crushes all that is thrown into it.

(المرور) *Al-Mu'qadab*: That is ablaze or aflame.

(طَبَقَ عَلَى الْأَفْئِدَةِ) *Tattaltu Alah-fudab*: Goes over the center of hearts, surrounding them. The heart is specifically mentioned here because it is the place where false and evil beliefs reside and it is

the starting point or source of evil and wicked deeds.

(٢٠٠) *Mis'sadab*: (The Fire) will be closed in and covering them.

(٢٠١) *Fee 'Amadin Munaadiah*: In long pillars, so the Fire will be inside the pillars.

The Meaning in Summary

Allāh Almighty warns us of a valley in the Hellfire that flows with the pus (liquid that issues forth from a wound) of its inhabitants. Allāh Almighty describes people who backbite and slander, people who constantly find faults in others, and a person who has no care other than to amass wealth and count it, without having the slightest desire to spend it in the way of good, such as spending it to join ties with relatives. In his ignorance, he thinks that his wealth makes him immortal in this life; he works and strives to gather even more wealth, thinking that the more he has, the longer he will live. He doesn't realize that in reality, miserliness causes one's life to shorten, and hinders him to be destroyed. Meanwhile, righteousness and generosity cause one's life span to increase. Then Allāh Almighty says:

﴿فَأَنذَرْتُكَ فِي شَيْءٍ أَن تَتَّبَعَ الْفُجُورَ﴾

Now! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing fire is?

This repetition affirms the terror and awesome destructive power of the Fire.

﴿فَأَنذَرْتُكَ فِي شَيْءٍ أَن تَتَّبَعَ الْفُجُورَ﴾

The Fire of Allāh, kindled.

The fuel of that Fire is men and stones, and from its violence, it

﴿يُصْعِقُ عَلَى الْأَعْنَافِ﴾

leaps up over the hearts

penetrating bodies and reaching their hearts. Living in the intensity of that heat, the inhabitants of the Fire are stuck therein, having no hope of coming out, which is why Allāh Almighty says:

﴿فَأَنذَرْتُكَ فِي شَيْءٍ أَن تَتَّبَعَ الْفُجُورَ﴾

It shall be closed in on them, in pillars...

These long pillars will be behind doors, and the inhabitants of the Fire will not be able to come out. Allāh Almighty says:

﴿كُلَّمَا دُورُوا مِنْ مَقَرٍّ مِنْهُ سَأَوْا يُغَيِّدُ فِيهِ﴾

Every time they seek to get away therefrom, from anguish, they will be driven back therein. ⁽¹⁾

We ask Allāh Almighty to protect us from that.

What Can Be Derived From These Verses

- 1) Our belief in Resurrection and recompense is affirmed.
- 2) It warns against backbiting and slander.
- 3) Those who are enamoured with wealth are censured.
- 4) It describes the intensity and the horror of the Hellfire.
- 5) Ignominy, punishment and destruction — these await the one who backbites, the one who slanders, the one who always finds faults in others, and the one who is miserly with his wealth.

⁽¹⁾ (Al-Ha₂ 22:22)

الذئب كيف جعل رؤيتهم بأصعب تعب (١) لا جعل كبدهم في أصعب
 (٢) أول من عليهم طير أباس (٣) رمهم بحجارة من مسبي (٤) فصفهم
 كمنصب تأكلون (٥)

Surat Al-Fil

In the Name of Allāh, the Most Benign, the Most Merciful

1. Have you not seen how your Lord dealt with the owners of the Elephant? 2. Did He not make their plot go astray? 3. And sent against them birds, in flocks. 4. Striking them with stones of S. 5. And made them like an empty field of stalks. ¹

Its Name

This chapter is called *Al-Fil* (The Elephant) because it begins by introducing the story about the People of the Elephant.

Its Relation To What is Before It

In the last *Surah*, Allāh Almighty described people who backbite, who slander, who sow dissension among people, who gather wealth and are boastful of what they have amassed; and Allāh Almighty clarified that wealth will not benefit its boastful owner when he faces Allāh Almighty. In this *Surah*, Allāh Almighty relates a story that proves the futility of wealth, a story about the People of the Elephant. They were a people who were much more powerful than the Qurāsh; they were also wealthier and more arrogant. Despite that, Allāh Almighty destroyed them with tiny, weak birds; their wealth, numbers, and strength were all of no avail to them.

⁽¹⁾ (AFW 105:1-5)

The Meanings Of Its Words

(أَلَمْ تَرَ كَيْفَ فَعَلْنَا رَبُّهُمَا) *Alam Tara Kaifa Fa'ala Rabbiha*: Did you not know - Allāh's Messenger ﷺ is being addressed, and though he was not alive at the time this story took place, he was alive to see its effects.

(أَشْأَابِلُ فِيلٍ) *Ashaabil-Feel*: There were 13 elephants, the largest of which was called Mahmud. Their owner was Abraham, the ruler of Ethiopia.

(أَلَمْ يَعْزِمُوا كَيْدًا) *Alam Ya'fal Kaidabum*: *Kaid* means plot; they were plotting to destroy the Ka'bah.

(فِي تَأْخِذَةٍ) *Fee Taahleef*: Allāh Almighty caused their plan to fail and He destroyed them.

(أَتُفَافٍ) *At-Tufaf*: It is used to refer to anything that flies in the air, be it big or small.

(أَبَاأَبِيلٍ) *Abaabeel*: In many groups; in flocks.

(سُجُفٍ) *Sujef*: Baked clay.

(كَأَنَّهَا مَرْكُوبٌ) *Ka'annha Markook*: Like the leaves of crops that have been eaten by animals and trampled under their feet.

The Meaning in Summary

This *Surah* relates the story of a momentous occurrence, which took place before the birth of the Prophet ﷺ. Abraham Al-Ashram, the governor of Yemen at the time, served under the rule of the King of Habashah. Abraham had an idea to build a house in Sana'a, Yemen, hoping that the Arabs would make pilgrimage to it instead of to Makkah. By doing that, he wanted to shift the center of trade and profits from Makkah to Yemen, and when he mentioned his idea to the Ethiopian King, the latter agreed and was most pleased by the plan.

When the house — Church — was built, he called it Al-Qullais; no structure comparable to it was built before. One day, a man from the Quraish was so angry at this house being built that he defecated inside of it and then soiled the walls with his own excrement. When Abraham saw what happened, he grew furious and prepared an army to attack Makkah and to destroy the Ka'bah. He had thirteen elephants with him, the largest of which was called Mahmud. As they

were going to Makkah, they destroyed any Arab or tribal resistance that came in their way, until finally, they reached a place close to Makkah. Negotiations took place between them and the chief of Makkah, Abdul-Muttalib bin Hashim, the grandfather of the Prophet ﷺ. An agreement was made: Ahrabah returned camels that he usurped from Abdul-Muttalib; in return, he was free to approach the Karbah. The men, women, and children of Makkah were ordered to leave and to seek safety in the peaks of the neighboring mountains, for the fear that the tyrannical army approaching would harm them.

As they reached a nearby valley, many flocks of birds sent down stones from above; each stone ranged between the size of a chickpea and a lentil. As soon as a stone fell on a man, he would melt and his flesh would scatter: thus the army was destroyed. As Ahrabah was fleeing, his flesh was falling off and he died on the way. This was a great blessing from Allāh Almighty for the dwellers of His inviolable city and for the keepers of His House. Until this day, the Arabs venerate the Karbah and honor the residents of Makkah.

What Can Be Derived From These Verses

- 1) Allāh's Messenger ﷺ is consoled in this *Surah* for the harm inflicted on him by the Quraish.
- 2) Allāh Almighty reminds the Quraish of what He Almighty did with Ahrabah and his army, to instill fear into them.
- 3) We should appreciate Allāh's All-Powerful Abilities, and we should learn a lesson after learning of how Allāh Almighty destroys His enemies.
- 4) Allāh Almighty protects His House from the enemies of His religion.
- 5) This occurrence had serious effects on events to take place afterwards; the year it took place, 590, is called the year of the Elephant, and it is the year in which the Prophet ﷺ was born.

لَا إِلَهَ إِلَّا هُوَ ۚ يُغِيثُ الْغَلَّابِينَ ﴿١﴾ وَاللَّهُمَّ صَلِّ عَلَى رَسُولِكَ وَأَصِيبْ ﴿٢﴾ أَطْيَمُودُوا رَبَّ
هَذَا الْبَيْتِ ﴿٣﴾ تَلَوْتَ الْقُرْآنَ مِنْ جَوْعٍ وَأَمْنَهُمْ مِنْ حَوْبٍ ﴿٤﴾

Surah Quraish

In the Name of Allāh, the Most Benign, the Most Merciful

1. For the protection of the Quraish. 2. The caravans to set forth safe in winter, and in summer. 3. So let them worship the Lord of this House. 4. Who has fed them against hunger, and has made them safe from fear.¹

Its Name

The *Surah* is named Quraish to remind the tribe of Quraish of Allāh's favors upon them, favors that are mentioned at the beginning of the *Surah*.

Its Relation To What is Before It

Both of these *Surahs* mention Allāh's favors on the people of Makkah. The first relates the destruction of their enemies, enemies who came to destroy their inviolable House; the second relates that because Allāh united them, they were able to pursue a life of trade with two expeditions, one in the summer and one in the winter. Through those excursions, they were able to bring back stores of supplies. So strong is the relation between both *Surahs* that Ubai bin Ka'b considered them to be one *Surah*; it has been related that he wouldn't separate the two chapters by *Basmalah* (reciting *Bismillah*).

¹ (Al-Quraish 106:1-4)

The Virtues Of This *Surah*

It was recorded by Al-Hakim, and Al-Bayhaqi in *Al-Ahli fiyat*, that Umm Hani bint Abu Talib said that Allāh's Messenger ﷺ said:

«فَضَّلَ اللَّهُ قُرَيْشًا سَبْعَ حُلَايَا بَيْنِي وَبَيْنَهُمْ، وَإِنَّ السُّورَةَ فِيهِمْ، وَأُحَدِّثُ
وَأَسْتَعِيذُ بِهِمْ، وَإِنَّ اللَّهَ يَصْرِفُهُمْ عَنِ الْكُفْرِ، وَإِنَّهُمْ عَشَرُوا اللَّهَ عَزَّ وَجَلَّ
عَشْرَ سِنِينَ لَا يَقْنَعُونَ عَمَلَهُمْ، وَإِنَّ اللَّهَ تَرَبَّ فِيهِمْ سُورَةٌ مِنَ الْقُرْآنِ»

Allāh has blessed the Quraish with seven qualities: I am one of them; the Prophethood is in them; they are responsible for the curtain of the Ka'bah; providing water for the pilgrims is theirs. Allāh has made them victorious over the Elephant; indeed, they worshipped Allāh for ten years during a period that no one else worshipped Him; and Allāh revealed about them a chapter of the Qur'an.

After having said that, the Prophet ﷺ began to recite,

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

For the protection of the Quraish.^[1]

[Indicating that it is not an authentic narration], Ibn Kathir said, "It is *Gharib*."

In What Context Was This *Surah* Revealed

It was recorded by Al-Hakim, and Al-Bayhaqi in *Al-Ahli fiyat*, that Umm Hani bint Abu Talib said that Allāh's Messenger ﷺ said:

«فَضَّلَ اللَّهُ قُرَيْشًا سَبْعَ حُلَايَا وَذَكَرَ الْكُفْرَ فِيهِ»

Allāh has blessed the Quraish with seven qualities.

One of the qualities he enumerated is as follows:

«وَأَوْفَرَ اللَّهُ شُرُوءَهُمْ يَوْمَئِذٍ كَرَّمَ فِيهِ أَحَدٌ عَمَلَهُمْ»

And He revealed a chapter that contained a mention of none except them.

The Meanings Of Its Words

(لَا إِلَهَ إِلَّا اللَّهُ) *La-Elaa fi Qur'ani*: *Elaa* comes from the verb *At-Ja*,

[1] (*Qur'ani* 106:1)

which means to stick to something and to be devoted to it - each with a sense of familiarity, not aversion.

(قُرَاشٍ) *Quraish*: The name of Arab tribes that descended from An-Nadhr bin Kinanah.

(رِجْلًا) *Rihlah*: A people's journey or their setting off to travel.

(أَمَامَهُمْ) *Af'ama'hem*: i.e., given them a comfortable amount of sustenance, and the way to acquiring that sustenance made easy for them.

(أَمَانًا) *Amanahum*: Kept them safe from external transgression and from those who desire to wrongfully take their wealth and lives.

The Meaning in Summary

Many of the scholars of *Tafsir* said that the beginning of this *Surah* is grammatically connected to the end of the *Surah* preceding it, meaning: We dealt in the way We did with the companions of the Elephant for the sake of the Quraish, for their safety, for their welfare, for their trade and profits, so that they could make the winter journey to Yemen and the summer journey to Sham.

Allah destroyed those who intended to do evil to the Quraish while He raised the status of the inviolable city of Makkah and its inhabitants. So venerated became the Quraish in the hearts of the Arabs that the latter would not stand in the way of the former whenever they wanted to travel anywhere.

That is why Allah ordered them to be grateful. He said:

﴿يُشْكُرُوا لِلَّهِ رَبِّ الْكَافَّةِ﴾

So let them worship (Allah) the Lord of this House.

So let them worship Him, making that worship pure for Him alone.

﴿يَرْبِيهِمْ مِنْ حَوْفٍ وَأَمْسَهُمْ مِنْ حَوْفٍ﴾

Who has fed them against hunger and has made them safe from fear

Bountiful provisions and safety are some of the greatest of worldly blessings, blessings that require gratefulness to Allah. For You, O Allah, is praise and gratitude - for Your apparent favors and for Your

favours that we do not perceive. The Prophet ﷺ said:

«مَنْ أَصْبَحَ آمِنًا فِي بَيْتِهِ، فَصَافِي فِي بَدَنِهِ، رِغْنَةً قُوتٌ يَوْمِيهِ وَاللَّيْلُ نَكَاتٌ خَدَرَ الشَّيْءُ بِمَنْفَعَتِهَا»

Whosoever awakes safe in his bed, healthy in his body, while he has enough to sustain him for his day and night, then it is as if he has gained the entire world.

Allāh has specified His Lordship over the House, even though He is the Lord of all that exists; He singled out the mention of the House to honor it.

﴿وَجَعَلَهُمْ مِنْ حَوِيرٍ﴾

And made them safe from fear.

Because He has given them the favours of safety and stability, they should worship Him alone without associating partners with Him, and without worshipping anyone other than Him, such as a statue, a rival, or a child.

Ibn Kathir said, "Whoever answers this command, Allāh will give him both safety in this world and in the Hereafter. Whoever disobeys Him, He Almighty will take it away from him in both worlds. Allāh Almighty says:

﴿وَصَرَبَ اللَّهُ مَثَلًا قَوْمَهُ كَانَ آمِنًا فَكَفَرُوا بِآيَاتِهِ بِرَأْسِهِ عَدَا مِنْ كُلِّ مَكَانٍ فَكَرَبُوا بِأَنْفُسِهِمْ إِلَهًُا وَارْتَفَعُوا إِلَهًُا بَيْنَ الْأَشْجَارِ وَالْحَرَبِ بِمَا كَانُوا يَصِفُونَ ۚ﴾⁽¹⁾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمْ مَوَدَادٌ وَهُمْ لَا يَشْعُرُونَ ۚ﴾

And Allāh puts forward the example of a township (Makkah), that dwelt secure and well content, its provision coming to it in abundance from every place, but it (its people) denied the favours of Allāh (with ungratefulness). So Allāh made it taste the extreme hunger (famine) and fear because of that which they used to do. And verily, there had come to them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers. ¹¹

⁽¹⁾ (Ar-Ra'ad: 16-21, 23)

What Can Be Derived From These Verses

- 1) When one reflects on this *Surah*, one appreciates Allāh's wisdom, mercy, and planning. How perfect He is! The All-Wise, Most Merciful.
- 2) Allāh Almighty relates His favors on the Quraish: the destruction of their enemies, preventing those enemies from entering Makkah, providing them with safety, giving them abundant provisions - all of which require gratitude.
- 3) It is compulsory to worship Allāh Almighty alone and to leave the worship of anyone other than Him.
- 4) We must be thankful for Allāh's blessings by praising Him and by using His favors in a way that pleases Him.
- 5) Life revolves around two: food to protect one from hunger and safety from fear.

١. من ليس بحديث مدبر مدراك كبد يدع يدع ليد ولا
 محض على طهر النحر ٢. ويحل للمصلين ١. حب هم من صلاهم
 ٣. حب ٤. حب ٥. حب ٦. حب

Secret AF-Motion

In the Name of Allah, the Most Benign, the Most Merciful

1. Have you seen him who denies the Recon-pense? 2. That is he who repulses the orphan. 3. And wages not the feeding of the poor. 4. No use unto those performers of Salat. 5. Who delay their Salat from their stated fixed times. 6. Those who do good deeds only to be seen. 7. And refuse AlMarun. ¹

Its Nature

It is called *Surat Al-Ma'yun* because at the end of it Allāh Almighty condemned those who withhold *Al-Ma'yun*. It is also called *Surat Ad-Deen* because at the beginning Allāh reproaches those who disbelieve in the *Deen*, meaning recompense in the Hereafter.

Its Relation To What is Before It

- 1) In the last *Surah* Allah reminds the Quraish of one of His many favours: that it is He Who has fed them against hunger. Here, Allah reproaches those who do not encourage the feeding of the poor.
- 2) Ordering us to worship Him alone, Allâh previously ordered them to worship the Lord of this House (the Ka'bah in Makkah). In this *Surah*, Allah censures those who delay the prayers from their stated fixed times.

¹ 1.45367 e 10⁻¹⁻⁷

- 7) In the previous *Surah*, Allāh mentioned that despite His many favors on the Quraish, they still disbelieved in both resurrection and recompense. Here, Allāh Almighty follows up by warning and threatening them of His punishment.

The Meanings Of Its Words

(أَمْ أَعْيَاكُمْ) *Awa'ala:* Did you know? This is asked in a way to attract the attention of the listener.

(وَالْآخِرَةُ) *Ad-Deen:* Accountability and recompense (in the Hereafter).

(الَّذِي يَدْعُ الْيَتِيمَ) *Al-lathee Yadu'ul-Yateem:* One who violently pushes away an orphan, viciously repelling him, and taking away his rights.

(وَلَا يَحْضُرُهُ) *Wa laa Yahwabahu Ala Ta'aamil-Miskeen:* I.e., he neither encourages himself nor others to feed the poor.

(وَالْأُولَى) *Fauahulul-Musaaleen:* Ultimate ignominy and punishment for those who delay their prayers from their stated fixed times.

(أَمْ سَأَلْتُمُوهُنَّ) *An Salaatuhun Saaboon:* They delay their prayers from the fixed times.

(يُرَادُّوهُنَّ) *Yuraa'oorn:* They pray and do good deeds to show them off to others, not to perform them sincerely and purely for Allāh Almighty.

(وَالْمَعْمُورَاتِ) *Wa Yamma'oonaal-Ma'oorn:* *Ma'un* means all small things that are helpful in life, such as a needle, an axe, or a cooking pot. So Allāh Almighty is referring to people who refuse to give simple things to help others, things that can be used and returned without damage, such as kitchen utensils.

The Meaning in Summary

This *Surah* discusses two kinds of people:

- 1) The disbeliever who refuses to even acknowledge Allāh's favors and who disbelieves in the Day of Judgement, when deeds will be judged and just recompense will be given.
- 2) The hypocrite who does deeds not for the sake of Allāh Almighty; rather, he does them to shew off to others.

As for the first group, Allāh Almighty mentions some of their contemptible deeds: they humiliate the orphan, repelling him viciously and they do not perform good deeds; they do not even encourage others to help the poor. They do not fulfill the rights of their Lord, nor do they show the least bit of kindness to His creatures.

The second group, the hypocrites, delay their prayers, and when they do perform the prayer, they perform it in form, but not in spirit. In fact, they do deeds simply so others can watch and appreciate them. Both groups are threatened with ignominy and destruction; Allāh Almighty highlights their villainy by using a style that shows wonder at their contemptible deeds.

What Can Be Derived From These Verses

- 1) The emphasis on feeding orphans and the poor, and encouraging others to do so as well.
- 2) Belief in recompense and accountability are affirmed.
- 3) Being cautious about prayer, maintaining it in its time, being sincere while praying as well as when performing all other deeds.
- 4) We are encouraged to do good deeds, to help others in large and small matters, even if it is by lending, for instance, a pot or a book. This is because Allāh Almighty strongly reproached those who do not do even the small acts of kindness.
- 5) We must be careful and avoid adopting any of the characteristics of the hypocrites.

إِنَّا أَنعَمْنَا عَلَيْكَ الْكَوْثَرَ ۝۱ فَصَلِّ بِرَبِّكَ وَأَعِزَّهُ ۝۲ إِنَّ سَابِقَ هُوَ
لَافِي ۝۳

Surat Al-Kauthar

In the Name of Alāh, the Most Benign, the Most Merciful

1. Verily, We have granted you *Al-Kauthar*. 2. Therefore turn in prayer to your Lord and sacrifice (to Him on it). 3. For he who hates you, he will be cut ^{لأف}.

Its Name

The name of this *Surah*, *Al-Kauthar* is mentioned in the first verse:

إِنَّا أَنعَمْنَا عَلَيْكَ الْكَوْثَرَ

Verily, We have granted you *Al-Kauthar*.

Al-Kauthar means much and perpetual good in this world and in the Hereafter. It is also said to mean a river in Paradise.

The Subject Matter Of This *Surah*

It discusses the blessed favors given to the Prophet ﷺ.

In What Context Was This *Surah* Revealed

It was revealed to refute one of the disbelievers, Al-Aas bin Wa'il. When the Prophet's son from Khadijah, Abdullah, died, Al-Aas said that the Prophet ﷺ was *Abkar*, or a man who has no son. This was said by Ibn Abbas, Muqatil, Al-Kalbi, and most scholars of *Tafsir*. It is also reported that Ibn 'Abbas said, "It was revealed about Abu Jahl." Nonetheless, its meaning embraces all those who show enmity to the

[1] (*Al-Kauthar* 108:1-3)

Prophet ﷺ those who are mentioned above, and others as well.

The Meanings Of Its Words

() *Allohu Akbar* The (Allah Almighty) have bestowed upon you () Muhammad

() *Allohu Akbar* he is a man in Paradise or much and perpetual good in this life and in the Hereafter.

() *Allohu Akbar* he is a man in Paradise or much and perpetual good in this life and in the Hereafter.

() *Allohu Akbar* The sacrifice is the *Allohu* (the *Allohu*) sacrifice, or *Allohu* (the *Allohu*) sacrifice, or *Allohu* (the *Allohu*) sacrifice.

() *Allohu Akbar* The one who deserves you.

() *Allohu Akbar* (The one who deserves you) is the one who is cut off, cut off from all good, or cut off from having anything.

The Meaning in Summary

Allah Almighty says to His Prophet, Muhammad ﷺ, "Verily, We have granted you *Allohu Akbar*," (much good and blessings, which also includes a man in Paradise called *Allohu Akbar*), the Prophet ﷺ has granted the *Allohu Akbar* in the *Allohu Akbar* (the *Allohu Akbar*) which is a man in Paradise. The water of the *Allohu Akbar* is whiter than milk and sweeter than honey. Its containers are like the stars in the sky in terms of their numbers and brightness. Whoever takes a drink from the *Allohu Akbar* will never feel thirst afterwards in eternity.

After mentioning His favors upon the Prophet ﷺ, He ordered him to turn in prayer to your Lord and sacrifice. Allah Almighty mentions these two forms of worship because they are the best forms of worship and the best means of getting closer to Allah Almighty. During the prayer, one submits both his heart and body to Allah Almighty. And when one makes the sacrifice, he gives up the most valuable thing he has, which is his wealth, and the hearts of men grow rich in wealth and love to keep it to themselves. Then Allah Almighty mentions in mentioning the sacrifice of the one who loves the Prophet ﷺ and who follows him, such a person, Allah

Almighty says, is cut off from all good, cut off from being remembered.

As for the Prophet ﷺ, he is truly complete, the most complete a human being can possibly be. His name is remembered and his helpers and followers are many. The *Surah* ends by giving glad tidings to the Prophet ﷺ - that his enemies will be humiliated and cut off from all good, both in this life and in the Hereafter. On the other hand, the Prophet's name is mentioned on the pulpit and in other places; the tongues of men will continue to mention his noble name until the end of this world.

What Can Be Derived From These Verses

- 1) Allāh clarified His honor for His Messenger Muhammad ﷺ.
- 2) The *Abaath* about *AlKauthbar* emphasize this, and that it is a river in Paradise.
- 3) The prayer, the sacrifice, and all other acts of worship - must be performed purely and sincerely for the sake of Allāh Almighty only.
- 4) Supplicating against the oppressor is legislated.
- 5) Allāh Almighty granted victory to His servant and Messenger, Muhammad ﷺ. He consoled the Prophet ﷺ and refuted his enemies.

قُلْ يٰٓأَيُّهَا الْعٰصِرُونَ ۝١ لَا أُعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَا أَنْتُمْ عٰبِدُونَ مَا
 أُعْبُدُ ۝٣ وَلَا أَنَا عٰبِدٌ مَا عٰبَدْتُمْ ۝٤ وَلَا أَنْتُمْ عٰبِدُونَ مَا عٰبَدُ ۝٥ لَكُمْ
 دِيْنُكُمْ وَ لِي دِيْنِي ۝٦

Surat Al-Kafirun

In the Name of Allāh, the Most Beneficent, the Most Merciful

1. Say: "O you disbelievers! 2. I worship not that which you worship. 3. Nor will you worship that which I worship. 4. And I shall not worship that which you are worshipping. 5. Nor will you worship that which I worship. 6. To you be your religion, and to me my religion."^[1]

Its Name

It is called *Surat Al-Kafirun* because Allāh Almighty ordered His Prophet Muhammad ﷺ to address the disbelievers, telling them that he will not worship the idols and statues that they worship: "Say: 'O you disbelievers! I do not worship what you worship...'". It is also called *Surat Al-Ikhlās* and *Surat Al-Munabatha* (the rejection) and *Al-Bara'ah* (the innocence) from *Shirk*.

The Subject Matter Of This Surah

It is a *Surah* about *Tauhid* and declaring one's innocence from *Shirk* and misguidance. The idolators of Makkah invited Allāh's Messenger ﷺ to a truce, requesting him to worship their gods for one year in return for them worshipping his God for one year. This *Surah* was revealed to put a stop to the ambitions of the disbelievers, making a distinction between the people of faith and the worshippers of idols,

^[1] (Al-Kafirun 109:1-6)

and it rejects the hope after that was presented by the disbelievers for the present and future.

Its Relation to What is Before It

In the previous *Surah*, Allah Almighty ordered us to sincerely worship Him Almighty alone without associating any partners with Him. In this *Surah*, the *Surah* of *Insaf* and innocence in its whole, Allah makes it clear that our worship is different, much purer, and much more sincere than the worship of the disbelievers, for the Prophet and his followers worship Allah Almighty alone, they worship neither the names nor the idols of the disbelievers. This point is emphasized through repetition, and it concludes clearly saying that the Prophet ﷺ has his religion, while they have theirs.

The Virtues Of This *Surah*

It is established that Allah's Messenger ﷺ read this *Surah* along with *(Qul Huwalidhu Shad (Surah 112))* on the following occasions:

- 1) In the two units of prayer made after *Tauqif*
- 2) In the two units of the $\frac{1}{2}$ *(Ma'ath)* prayer
- 3) In the two units (*Ma'ath*) that follow the *Maghrib* prayer
- 4) And he ﷺ would perform the *Witr* prayer by reciting, *Sabbih*, *Qul Huwalidhu Shad*, and *Qul Huwalidhu Shad*.

In What Context Was This *Surah* Revealed

Abdullah-Razzaq reported that Allah said: The disbelievers of Quraysh said to the Messenger of Allah ﷺ: "If it would please you to follow us for a year and then for us to return to your religion for a year. And so Allah Almighty revealed:

فَلْيَبْتَائِىَ السَّافِرِينَ ﴿١﴾

So O you disbelievers ..

There are other narrations as well, and though they are slightly different, they impart a similar meaning.

The Meanings Of Its Words

- 1.) *Qul* (O Muhammad ﷺ)
- 2.) *Yabtain* (O you disbelievers) The leaders of *Shirk* in Makkah.

(لَا أُعْبُدُ إِلَّاكَ) *Laa A'budu Ma'a Ta'budoon*: I worship not that which you worship — in the future.

(لَا أُعْبُدُ إِلَّاكَ وَلَا أَدْعُ إِلَٰهَ إِلَّاكَ) *Waa laa Antum Aabadoonaa Ma'a A'bud*: Nor will you worship that which I worship — in the future and the present. It has been said that the previous two phrases are meant to emphasize the same point. It has also been said that verses 2 and 3 point to the different objects of worship, for the Prophet ﷺ worships Allāh alone, while the disbelievers worship statues and idols. Meanwhile, verses 4 and 5 point to the difference in worship itself, for the worship of the Prophet ﷺ is pure for Allāh Almighty alone — it is not corrupted by *Shirk* or by forgetfulness, their worship, however, is *Shirk* in its entirety, so the two different kinds of worship can never meet.

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَٰؤُلَاءِ) *Lakum Deenukum*: To you be your religion — the *Shirk* that you follow.

(وَلِيَ الْيَتَامَىٰ دِينِي) *Wa Liya Deen*: And to me my religion — *Tauhid* and Islam, which I follow, and which I do not reject.

What Can Be Derived From These Verses

- 1) The belief in divine Preordainment and Decree is established here for both the disbeliever and the believer.
- 2) Allāh Almighty protected the Prophet ﷺ from accepting the evil proposal of the disbelievers.
- 3) A clear distinction must be made between the people of faith and the people of disbelief and *shirk*.

Important Note

Ar-Razi said, "When people disagree with one another these days, they say the phrase, 'To you be your religion, and to me my religion.' This practice is forbidden; the Qur'an was not revealed to be quoted in such a way; rather, it was revealed to be reflected upon and to be applied." (21 *Jalil Ar-Razi* 22: 1-4)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ رَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أُفُوجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Surat An-Nasr

In the Name of Allāh, the Most Beneficent, the Most Merciful

1. When there comes the help of Allāh and the Conquest. **2.** And you see that the people enter in Allāh's religion in crowds. **3.** So, glorify the Praises of your Lord, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.^[1]

Its Name

It is called *Surat An-Nasr* because it is a word that appears in the first verse. It literally means "help" and it is referring to Allāh's help that caused the conquest of Makkah. It is also called *Surat At-Tawdī* (farewell, because it suggests the parting of the Prophet ﷺ from this world).

The Subject Matter Of This Surah

This *Surah* discusses the conquest of Makkah, through which Allāh Almighty granted victory and honor to the Muslims. Islam then spread throughout the Arabian Peninsula, and ever so quickly, *Shirk* and misguidance were rooted out. With this conquest people entered into Allāh's religion in crowds, the banner of Islam was raised and the religion of statues faded away. That the Prophet ﷺ was informed about this conquest before it occurred is one of the clear signs that indicate the validity of his Prophethood.

^[1] (*An-Nasr* 110:1-3)

Its Relation To What Is Before It

In the previous *Surah*, Allah Almighty said that the religion that Muhammad ﷺ was calling to was diametrically opposed to the religion of the disbelievers; here, Allah Almighty informs the disbelievers of Makkah that their religion will die away and that the religion called to by the Prophet ﷺ will overcome it and become the religion of the vast majority in their populated areas.

The Virtues Of This *Surah*

As Irumah recorded a *Hikmah* from Anas, may Allah be pleased with him, and he said that it was *Hikmah*. In it the Prophet ﷺ said:

«أَنَّهَا ثَقِيلٌ رَّغِ الْقُلُوبَ»

It (this *Surah*) is equivalent to one quarter of the Qur'an.

In What Context Was This *Surah* Revealed

Al-Bukhari and others recorded that Ibn 'Abbas, may Allah be pleased with them, said: "I met him (Abulhasan) used to make me sit with the elderly men who fought in the Battle of Hatt. Some of them were unsatisfiable with that and said to Umar: 'Why do you bring this man to sit with us while we have sons like him?' One day, Umar called me and made me sit in the gathering of those people and I think that he called me just to show them. Umar then asked them: 'What do you say about the interpretation of the saying of Allah:

﴿وَلَهُ جُنُودُ مَعَهُ وَالْقَاصِرُ﴾

When there comes the help of Allah and the Conqueror!"]

Some of them said: "We are ordered to praise Allah and ask His forgiveness when Allah's help and Conqueror comes to us." Some others kept quiet and did not say anything. On that, Umar asked me: "Do you say the same." Ibn 'Abbas replied: "No. He asked: 'What do you say then?' I replied: 'That is the sign of the death of Allah's Messenger ﷺ which Allah informed him of. Allah said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْقَاصِرُ﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِهِ أَعْتَدَ

لَهُمْ جَنَّاتٍ مِنْ تَحْتِهَا أَنْهَارٌ مِنْ نَعِيمٍ مُبْتَدَأَةٍ وَفِيهَا أَعْنَاقُ

[1] (An-Nasr 120:1)

When there comes the Help of Allāh and the Conquest. So glorify the praises of your Lord and ask His forgiveness. He is the One Who accepts the repentance and forgives.^[1]

With that, 'Umar said, 'I do not know anything about it other than what you have said.'"

The Meanings Of Its Words

(إِذَا جَاءَ نَصْرُ اللَّهِ) *Ibha Ja'a Nasrulabi*: i.e., when Allāh makes His Prophet Muhammad ﷺ victorious over his enemies — the polytheists.

(وَالْفَتْحِ) *Al-Fath*: i.e., the conquest of Makkah.

(يَا دِينِ اللَّهِ) *Fee Deenulabi*: Allāh's religion, i.e., Islam.

(فِي أَكْثَرِ الْجُمُوعِ) *fi a'kthari*: In many packed crowds.

(سُبِّحْ بِحَمْدِ رَبِّكَ) *Fasabbih Bihamdi Rabbika*: Glorify Allāh Almighty, considering Him far above having a partner, and at the same time, praise Him.

(وَأَسْتَغْفِرْ) *Wastagfir jirbat*: Repent to Allāh Almighty and ask Him to forgive you.

(يَا مُنِيبًا) *Tauwaaiba*: i.e., Allāh Almighty often accepts the repentance of His worshippers.

The Meaning in Summary

This *Surah* first gives glad tidings of a great event with far reaching implications and then gives the Prophet ﷺ certain commands to follow when that event takes place. At the same time, Allāh Almighty alludes to some of the results of that event.

The glad tidings are for Allāh's help to the Messenger of Allāh ﷺ, the conquest of Makkah, and the mass acceptance of Islam, when throngs upon throngs of people will enter the religion, many of whom were previously its enemies. All of those blessed events took place.

Upon the realization of the conquest, Allāh Almighty ordered the Prophet ﷺ to thank Him, glorify Him, praise Him, and ask His forgiveness. Then there are two matters that Allāh Almighty alludes to:

[1] (An-Nasr 110:1-3)

- 4) Allāh's religion is Islam, for He said:

﴿إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ﴾

Truly, the religion with Allāh Almighty is Islam.^[1]

And, He said:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلْيُقْبَلْ مِنْهُ﴾

And whoever seeks the religion other than Islam, it will never be accepted of him.^[2]

- 5) We appreciate the virtues of saying "Subhānallāh (How perfect Allāh is!)" and "Aḥamduḥullāh (All praise is for Allāh)" when we consider this. To glorify and praise Allāh Almighty was enough for the Prophet ﷺ and his nation to fulfill what was incumbent upon them in terms of showing thankfulness for the blessings of the victory and conquest.

[1] (Aal Imran 3:19)

[2] (Aal Imran 3:85)

يَبِيدُ بِدَيْ أَيْ يَهْلِكُ وَبَيْ (١) أَيْ أَتَى حَتَّى مَالِهِ وَمَنْ حَسِبَ
 (٢) سَيَقُوتَ فِي دَابِ هَبِ (٣) وَأَمْرَانَهُ حِمَالَهُ لَيَحْطَبُ (٤) فِي
 حَبِيرِهَا حَبْلٌ مِمَّنْ (٥)

Surat Al-Masad

In the Name of Allāh, the Most Benign, the Most Merciful

1. Perish the two hands of Abu Lahab, and perish he. 2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife too, who carries wood. 5. In her neck is a twisted rope of Masad (palm fiber).^{1]}

Its Name

It is called *Surat Al-Masad* because it mentions that Umm Jamil, the wife of Abu Lahab, will have a twisted rope of palm fiber tied around her neck in the Hellfire.

It is also called *Surat Tabbat*, a name that is taken from the first word of the first verse, which means, perish the two hands of Abu Lahab. It is also called *Abu Lahab* and *Lahab*.

The Subject Matter Of This Surah

This *Surah* deals with the punishment and destruction of Abu Lahab and his wife. Abu Lahab was an enemy of Allāh Almighty and His Messenger ﷺ, so bitter was his enmity that he abandoned his living in order to follow the Prophet ﷺ wherever he would go and discourage people from believing in him. This *Surah* promises him that the Hellfire will surround him from all directions and that he will roast therein. His wife accompanies him because she was his

[1] (Al-Masad 111-116)

partner, helping him to harm the Prophet ﷺ.

Its Relation To What is Before It

In *Surat An-Nasr*, Allāh Almighty informs us that the recompense for the obedient worshipper is victory in this world and a great reward in the Hereafter; meanwhile, in *Surat Al-Masad* Allāh Almighty shows us the end awaiting the disobedient: loss in this world and punishment in the Hereafter.

In What Context Was This *Surah* Revealed

In their *Sahih*s, Al-Bukhari and Muslim recorded that Sa'īd bin Jubair narrated that Ibn Abbas, said, 'When

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

And warn your tribe of near kindred,

was revealed, Allāh's Messenger ﷺ climbed As-Safa and said:

يَا سَاعِيقَا

Yaa Sabaahaa (A loud call for help, one that is usually made during the morning time).'

The people of Qurāsh gathered around him and said, 'What is the matter with you?' He said:

«أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ الْعَتَمَ مُصِيبُكُمْ أَوْ مُبْشِيرُكُمْ أَمْ تَكْفُرُونَ بِي؟»

'If I were to tell you that the enemy was coming in the morning or evening, would you believe me.'

They said, 'Yes, indeed!' He ﷺ said,

«إِنَّمَا أَنَا نَذِيرٌ لَّكُمْ مِنْ بَيْتِي عَذَابٍ شَدِيدٍ»

'Then I am a warner to you of an imminent punishment that is severe.

Abu Lahab said, 'Perish and loss to you, is this why you called us.' And then Allāh Almighty revealed:

﴿يَبْ يَدَ الْأَيْمَنِ﴾

Perish the two hands of Abu Lahab and perish he!

The Meaning Of Its Words

(تَبَّأَ يَدَاهُ) *Tabbat Yadaa Abee Lahab*: Literally: may his hands be perished and lost; but here, it is referring to his deeds.

(وَتَبَّ) *Wa Tabb*: The word for perished is used again, but this time it means, may he perish himself in the Hellfire.

(مَا أَغْنَىٰ عَنْهُ كَسَابُهُ وَ مَا أَغْنَىٰ عَنْهُ كَسَابُهُ) *Maa Aghnaa Anhu Maaluhoo wa Maa Kasab*: What will his wealth serve him in the face of Allah's anger and punishment, in this world and in the Hereafter?

(وَمَا أَغْنَىٰ عَنْهُ كَسَابُهُ) *Wa Maa Kasab*: i.e., his wealth, children, and so on.

(سَاسَا نَارًا تَافَاتُ لَهَابًا) *Sajasla Naaran Thaata Lahab*: He will be burnt in a fire of blazing flames.

(ثَاوَاتُ لَهَابًا) *Thaata Lahab*: Blazing and burning.

(وَمِمَّا يُبْتِغِيهِ) *Wamraa'ibuh*: i.e., Umm Jamil, his wife.

(حَمَلَتْهُنَّ أَصْنَانًا) *Hammalat Halab*: i.e., she will carry the thorns of *Sar'ian*, which she used to scatter on paths she expected the Prophet ﷺ to take.

(فِي جَعَاهُ) *Fee Jecahaa*: i.e., on her neck.

(حَبْلُ مِمِّ مَسَدٍ) *Hablum-mim Masad*: i.e., made from palm fiber.

The Meaning in Summary

This *Surah* discusses the destruction of Abu Lahab, an uncle of the Prophet ﷺ. He was a bitter enemy and would inflict severe harm on the Prophet ﷺ. He had no religion, no scruples, and not even a sense of loyalty to relatives — may Allah punish him severely. Allah Almighty condemned Abu Lahab in this *Surah*, which is to serve as a humiliation for him until the Day of Judgement. So He said:

﴿تَبَّأَ يَدَاهُ﴾

Perish the two hands of Abu Lahab.

Meaning, he will be lost and humiliated in his works.

﴿وَتَبَّ﴾

And perish he!

He will never escape.

﴿مَا أَغْنَىٰ عَنْهُ كَسَابُهُ﴾

His wealth and children will not benefit him.
The wealth he has that causes him to transgress.

﴿وَمَا يَنْصُرُهُمْ فِيهِمْ أَثَرٌ﴾

and children.

None of this will avert Allah's punishment in on him when he suffers it.

﴿يَصْرُفُ عَنْهُمْ وَهُمْ فِيهَا عَمِيءٌ﴾

He will be burnt in a fire of blazing flames

Meaning he will be surrounded by the fire in every side he and his wife who carried the sack. She was severe in her animosity against Allah's Messenger ﷺ, she and her husband conspiring in sin and transgression, fighting and hussening to evil in any way they could to harm the Messenger ﷺ. She would even scatter *haras* (a tree) thorns on the path where the Prophet ﷺ would walk.

﴿فِي مِغْصَصٍ مَرْمَرٍ﴾

In her neck is a twisted rope of Misal

Meaning around her neck will be a rope of palm fiber as a punishment from Allah for their crimes against Allah and His Messenger ﷺ.

What Can Be Derived From These Verses

- 1) Allah Almighty destined our path, Abu Lahab's wicked plans to hurt the Prophet ﷺ but destined him as well.
- 2) Neither money nor children can avail a person when he deserves the Hellfire for perpetrating deeds that anger Allah Almighty.
- 3) It is categorically forbidden to harm a believer.
- 4) That being related to a righteous person will be of no help if one is following *shirk* and disbelief, for was not Abu Lahab the uncle of the Prophet ﷺ, and is not his inside the blazing Hellfire.
- 5) There is an amazing miracle in this chapter. It was revealed while Abu Lahab and his wife were still alive and it informed them that they would be punished in the Hellfire. What is meant that they would not accept Islam before they died. And indeed things turned out exactly as Allah Almighty warned, and He Almighty is the All-Knower of both the seen and the unseen.

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ صَمَدٌ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③
 ④ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ⑤

Surat Al-Ikhlās

In the Name of Allāh, the Most Benign, the Most Merciful

1. Say: 'He is Allāh Almighty, (the) One. 2. Allāh-us-Samad (Allāh — the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). 3. He begets not, nor was He begotten. 4. And there is none coequal or comparable to Him.'^[1]

Its Name

It has many names, the most famous of which is *Surat Al-Ikhlās*, because it speaks about the pure *Tauhid* of Allāh Almighty, Who is free from all faults, and Who has no partner.

The Subject Matter of This *Surah*

It discusses the perfect Qualities of Allāh, the Exalted, the One, qualities that are eternal. He Almighty doesn't need anyone, but all turn to Him with their needs. Far above is He from having any faults and from anyone being similar to, or like Him. This chapter refutes the Christians, who believe in the trinity, and it refutes the polytheists, who believe that He Almighty has children — far, far is Allāh Almighty above the evil they attribute to Him.

Its Relation To What is Before It

Surat Al-Kāfirūn frees one from having any ties with all forms of

^[1] (Al-Ikhlās 112:1-4)

disbelief and *Shirk*, while this *Surah* establishes the opposite of *Shirk* and disbelief — *Tauhid*, for indeed Allāh Almighty has all perfect qualities that are eternal in their perfection, while He Almighty is free from having a partner or one who is similar to Him. That is why these two *Surahs* are often recited together in prayer — such as the two units of (the *Sunnah* prayer for) *Fajr* and after *Tau'f*, the *Sunnah* prayer after *Maghrib*, the *Istikharah* prayer, and the traveller's prayer.

The Virtues Of This Surah

There are many *Ahadith* that have been related mentioning the virtues of this *Surah*, some of which signify that when one recites it, his reward is equal to that for reciting one-third of the Qur'an. Muslim and At-Tirmithi recorded that Abu Hurairah, may Allāh be pleased with him, related that Allāh's Messenger ﷺ said:

«اجْتَمِعُوا إِلَيَّ سَافِرًا عَلَيْكُمْ نَابُ الْقُرْآنِ»

Gather together, for I will recite to you one-third of the Qur'an.

When some people gathered, the Prophet ﷺ came out to them and recited:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

Say: "He is Allāh, (the) One."

Then he entered, and the Companions said to one another, "The Messenger of Allāh ﷺ said, 'I will recite to you one-third of the Qur'an.'" Then the Prophet ﷺ came out and said:

«إِنِّي قُلْتُ: سَافِرًا عَلَيْكُمْ نَابُ الْقُرْآنِ، أَلَا وَفِيهَا نَعِيمٌ نَابُ الْقُرْآنِ»

Indeed, I said that I would recite one-third of the Qur'an to you; indeed, it is equal to one-third of the Qur'an.

In What Context Was This Surah Revealed

Imam Ahmad, At-Tirmithi, and Ibn Jarir (At-Tabari) recorded that Ubai bin Ka'b said that the polytheists said to the Prophet ﷺ, "O Muhammad, tell us of your Lord's lineage." And Allāh Almighty revealed:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ صَمَدٌ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۞ وَلَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ ۝

Say, "He is Allāh, (the) One, *AlāhūsSamad* (AlĪh: the Self-Sufficient Master Whom all creatures need. He neither eats nor drinks). He begets not, nor was He begotten. And there is none coequal or comparable to Him."

The Meanings Of Its Words

(قُلْ هُوَ اللَّهُ أَحَدٌ) *Qul Huwallāhu Ahad*: Say, O Muhammad, to the one who asks you about your Lord, "He is Allāh, the One."

(لَا إِلَهَ إِلَّا هُوَ) *AlāhūsSamad*: Allāh is the only One Who deserves to be worshipped.

(لَمْ يَلِدْ وَلَمْ يُولَدْ) *AsSamad*: The Self-Sufficient Master, Whom all creatures perpetually ask to have their needs fulfilled.

(لَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ) *Lam Yalid*: He Almighty will never perish, for nothing is born except that it dies.

(لَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ) *Wa Lam Yoolad*: There was never a time that He Almighty didn't exist and then was brought into being; rather, He Almighty always was and always will be.

(لَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ) *Wa Lam Yakullahu Kū fuuan Ahad*: There is none that is similar or equal to Him.

The Meaning in Summary

Allāh Almighty orders us to say the following with certainty and conviction and understanding: "He is Allāh, the One." For He Almighty alone is perfect. He Almighty has the Most Beautiful Names and the Most Perfect and Exalted Attributes, and His Actions are most divine — there is nothing similar or equal to Him. Everyone in the heavens and earth turns to Him Almighty to fulfill their needs, for they are most needy of Him. Indeed Allāh Almighty is perfect and complete — His Knowledge is perfect and complete. His mercy is perfect and complete, and so are His other Qualities. From His perfection and completeness is that He begets not, nor was He begotten. He Almighty indeed doesn't need anyone. "And there is none equal or comparable to Him": Not in His Names, not in His

Attributes, and not in His Actions, Exalted is He, Most High. This chapter deals with that category of *Tauhid* that relates to His Names and Attributes.

What Can Be Derived From These Verses

- 1) In this *Surah*, we learn about Allāh Almighty by learning some of His Names and Attributes.
- 2) *Tauhid* and prophethood are affirmed in this *Surah*.
- 3) It is from the greatest of falsehood to ascribe a child to Allāh Almighty.
- 4) We must worship Allāh Almighty alone, without associating any partner with Him, for He Almighty alone has the right to be worshipped by His creation.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ سَرٍّ إِذَا هَمَّ (٢) مِنْ نَسْرِ إِذَا سَفَى (٣)
وَلَبَّ (٤) مِنْ شَرِّ الْكَافِرِينَ (٥) فِي الْعَصْرِ (٦) مِنْ شَرِّ حَاسِدٍ إِذَا
حَسَدَ (٧)

Surat Al-Falaq

In the Name of Allāh, the Most Benign, the Most Merciful

1. Say: I seek refuge with (Allāh) the Lord (of the Falaq (daybreak)). **2.** From the evil (of what He has created); **3.** And from the evil (of the darkening (night)) as it comes with its darkness; (or the moon as it sets or goes away). **4.** And from the evils (of those who practice witchcraft when they blow in the knots). **5.** And from the evil (of the envious when he envies).^[1]

Its Name

It is called *Surat Al-Falaq* because that word appears in the first verse: "I seek refuge with (Allāh) the Lord of the *Falaq*."

The Subject Matter Of This Surah

Here, the reciter seeks refuge from the evil found in the creation. We are taught in this *Surah* to take refuge in the sanctuary of the Most Merciful. So we seek refuge in Allāh from the evil of the night when it becomes dark, a time when souls feel uncomfortable and when evil and the people of evil spread throughout the land. We also seek refuge here from the envious and the magician. This is one of the two chapters that the Prophet ﷺ would read to take protection with Allāh Almighty.

[1] (Al-Falaq 113:1-5)

Its Relation To What is Before It

In *Surat Al-Ikhlās*, Allāh Almighty explained something of His Divinity, teaching us not to ascribe to Him that which is not suitable to Him, His Names, or His Attributes. Here, we learn what we should take refuge in Allāh Almighty from, regarding this world; we also learn of some of those from creation who try to prevent people from worshipping Allāh Almighty alone, such as the polytheists and the rest of the devils from mankind and the jinn.

The Virtues Of the *Mu'awwāhātāin*

Muslim in his *Sahih*, Ahmad, At-Tirmithi and An-Nasa'i, all recorded that 'Uqbah bin Amir said: "Allāh's Messenger ﷺ said:

قَالُمْ لَوْ أَنَّهُ لَمْ يَكُنْ مِنْكُمْ لَمْ يَكُنْ مِنْكُمْ لَمْ يَكُنْ مِنْكُمْ لَمْ يَكُنْ مِنْكُمْ

Did you not see that there have been verses revealed tonight the like of which has not been seen before? (They are)

﴿قُلْ أَعُوذُ بِرَبِّ الْعَالَمِينَ﴾

Say "I seek refuge with the Lord of the *Falaq*."

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

Say "I seek refuge with the Lord of mankind."

Ab-Bukhari and the *Sunan* Compilers recorded the usage of these three *Surahs* related to seeking refuge as a means of cure. 'Aishah, may Allāh be pleased with her, said that when Allāh's Messenger ﷺ would take rest in his bed every night, he would gather his hands, blow a mist of saliva into them, and recite into them:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

Say "He is Allāh, (the) One."

﴿قُلْ أَعُوذُ بِرَبِّ الْعَالَمِينَ﴾

Say "I seek refuge in (Allāh) the Lord of the *Falaq*,"

and:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

Say "I seek refuge in (Allāh) the Lord of mankind."

Then he would wipe his hands over those areas of his body that he

was able to reach, beginning with his head, his face, and then the front part of his back, doing all of the above three times.

In What Context Were The *Mu'awwathatain* Revealed

The circumstances surrounding the revelation of this *surah* relate to the story of the spell cast by Lujayd bin Al-A'sam the Jew upon Allah's Messenger ﷺ as recorded in the two *surahs* from 'Arafah, may Allah be pleased with her. He cast a spell by taking the remains of the Prophet's hair after he combed it and by taking the teeth of the comb. He then took a string, put eleven knots in it that were pricked by needles. On that occasion, the *Mu'awwathatain* (the last two *surahs* of the Qur'an) were revealed. Each time the Prophet ﷺ recited a verse, one of the knots would untie. The Prophet ﷺ felt a sense of lightheadedness as the last knot became untied; he stood as if he was freed from a rope being tied around him. Jibril began to read invocations upon him, saying, "In the Name of Allah, I read invocations that, by the Will of Allah, are meant to cure) from all things that harm you, from the evil of the jealous one and the one with the evil eye. And may Allah cure you."

The Meanings Of Its Words

- (أ) *Awwali*: I take refuge and protection in.
- (ب) *Al-Falaq*: A splitting in something until one part of it separates from another. It is said that it refers to the morning.
- (ج) *Ar-Rahm*: The sole Owner and Controller of the universe: Allah Almighty.
- (د) *Wan-Rahm*: *Ar-Rahm* is more suitable in this context than all of Allah's other Names, because protecting from harm is one of the Qualities of the Lord.
- (هـ) *Min Shurti Min Abduq*: From animals and inanimate objects.
- (و) *Idharidh*: The night when its darkness is most intense.
- (ز) *Waqit*: When the darkness enters it, because it is a time when evil permeates.
- (ح) *An-Najathat*: Magicians who harm in knots.
- (ط) *Feek-Yaqut*: The plural of *Yaqut*, which means knot.

Magicians make knots from rope, thread and the like.

(نُكُت) *Ar-Nuqut* Blowing, with spit coming out from the mouth.

(هَاسِرٌ) *Haasir* The one who desires for the blessings of others to be taken away from them.

The Meaning in Summary

Allāh Almighty Orders us to say:

﴿أَعُوْذُ﴾

I seek protection

meaning, we should say it, seeking protection in Him.

﴿بِالْحَمْدِ لِلَّهِ﴾

with the Lord of *Al-Falaq*

The splitter of the seed and the pit, and the splitting of the dawn.

﴿مِنْ شَرِّ مَا خَلَقَ﴾

from the evil of what He has created.

— including men, jinn and animals. So we seek protection from them with their Creator

Then Allāh Almighty, after saying that in general, mentions a specific example:

﴿مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

From the evil of the darkening (night) as it comes with its darkness.

At night, evil spirits and harmful animals roam in the open.

﴿وَمِنْ شَرِّ النَّفَّاثِ الْفَاسِقِ﴾

And from the evils of those who practice witchcraft when they blow in the knots.

I.e., from the evil of magicians who practice their nefarious activities by blowing into knots.

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

And from the evil of the envier when he envies.

The envious is one who wishes for the blessings to be removed from the one that he is envious of. He strives to the best of his ability to

have that blessing removed to fulfil his plans, we need to seek refuge in Allah Almighty from his evil. One category of the erroneous one is that of the evil eye, for the evil eye only results from an erroneous person who has a wicked nature and evil soul.

In this *Surah*, we seek refuge in Allah Almighty from evil in general and in specific in it, we learn that magic is a reality, the harms of which we should beware of, and so we seek refuge in Allah Almighty from magic, and from its practitioners.

What Can Be Derived From These Verses

- 1) We must seek protection in Allah Almighty from every frightful thing and from anything we cannot defend ourselves from, either because that thing is hidden or because we are not able (to defend ourselves from it).
- 2) It is forbidden to follow in *lewis*, for it is a form of magic. Performing magic is detested; the punishment for the magician is execution by sword.
- 3) Envy is categorically forbidden, for it is a more dangerous disease: it made the son of Adam kill his brother and it led the brothers of Yusuf to plot against him. And because of envy, Adam was taken out of Paradise.
- 4) *Al-Jahalah* (desire) is not a form of envy. The difference is that the envious person wishes for a blessing to be removed from his brother, while desire means that one wants what his brother has without wishing for that blessing to be taken away from his brother.
- 5) Magic is real; one should be wary of its harm by seeking refuge in Allah Almighty from it and from its practitioners.
- 6) The one who is responsible for the evil eye is in the same category as the erroneous one, for they have the same evil and wicked nature.
- 7) There are three things that Allah Almighty specifically mentioned as things that we should seek refuge from, such as the night when it becomes most dark, during the night, as *As-Ra'ud* mentioned: premonitions come out of their lairs, harmful incidents and insects come out of their dark hideouts, the thief attacks, fires occur, little help can be found at that time, when the people of evil and corruption are in their greatest numbers.

قُلْ أَعُوذُ بِكَ بِكَاتِبِ (١) مَلِكِ (٢) نَزِيرٍ (٣) رَحِيمِ (٤) نَاسٍ (٥) مِنْ
الْوَسْوَاسِ الْخَاسِ (٦) الَّذِي يَنْسُو فِي صُدُورِ النَّاسِ (٧)
الْجُتَّةِ (٨) النَّاسِ (٩)

Surat An-Nas

In the Name of Allah, the Most Beneficent, the Most Merciful

1. Say: 'I seek refuge with (Allāh) the Lord of mankind, 2. The King of mankind, 3. The ulab (Gov.) of mankind, 4. From the evil of the uhisperer (devil who uhispers in the hearts of men) who withdraws from his uhispering in one's heart after one remembers Allāh), 5. Who uhispers in the breasts of mankind, 6. Of him and mankind^[1].

Its Name

It is called *Surat An-Nas* not only because it is a word that appears in its first verse, but also because it is a word that appears five times in this short *Surah*.

The Subject Matter Of This *Surah*

In it, we seek protection with Allāh Almighty from the most evil and wicked of our enemies, *iblis* (Satan, i.e., the Devil), and from his helpers, some of whom are from the jinn and some of whom are from mankind. The Devil and his helpers strive to lead man astray by uhispering evil ideas into his heart and by any other means available.

The Meanings Of Its Words

(أَعُوذُ) *A'oolbu* I seek refuge, protection, and aid in...

[1] (*An-Nas* 114:1-6)

- () *Al-Rabbul A'la*: The Creator, Owner and Lord of mankind.
- () *Mulkul A'la*: Master, King and Ruler of mankind.
- () *Mahdun A'la*: The Lord of mankind, because no one deserves to be worshipped save Him.
- () *Min Sharril-Waswas*: From the evil of the whisperer (Shaitan), the noun is used because he whispers much evil into the hearts of men.
- () *Al-Muhtasib*: The one who recoils and draws back from the heart when Allah Almighty is remembered.
- () *Fee Waswasin A'la*: (The Shaitan whispers) in their hearts when they are neglectful in remembering Allah Almighty.
- () *Min Jamadil A'la*: From the devils of the jinn and from the devils of mankind.

The Meaning in Summary

In this *surah* we seek refuge in the Lord, King and Lord of mankind from the *Shaitan* (Satan), who is the source and material of all evil. He whispers in the hearts of men, beautifying evil deeds to them, making those deeds take on a good form. He incites them to do evil and enervates them from doing good, always twisting and distorting reality. But when one remembers His Lord and seeks His aid, the *Shaitan* recoils and draws back. Therefore, man should always seek refuge and protection in Allah Almighty, the Lord of all that exists. The *Shaitan* serves to take man away from his main purpose, the worship of Allah Almighty alone, which is why we must repel his evil by remembering Allah Almighty; indeed the *Shaitan* desires to make men join him and desires to make them become some of the inhabitants of the Hell-fire. Whisperings and enervations to doing evil can issue from both jinn and men, which is why Allah Almighty says, "Of jinn and mankind."

Explaining this chapter, Ibn Kathir said that three of Allah's Attributes are mentioned: Lordship (*Al-Rabb*), Kingship (*Al-Mulk*), and Omnipotence (*Al-Qadir*).

He Almighty is the Lord, King, and Lord of all things. Because Allah

Almighty has these perfect qualities, we seek refuge and protection in Him from the evil whisperings of the *Marwas* (i.e., the *Shaitan*, who recoils when Allah Almighty is remembered). To every man is appointed a devil companion, who beautifies evil deeds in his eyes. In his *Sahih*, Muslim recorded that 'Abdullah bin Mas'ud, may Allah be pleased with him, said Allah's Messenger ﷺ said:

«مَنْ وَكَّلَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِيبَهُ مِنَ الْجِنِّ»

"There is none from you except that he is entrusted with a companion from the jinn."

The Companions asked, "And you as well, O Messenger of Allah. He said:

«مَوَاتِي إِلَّا أَنْ اللَّهَ أَعَايَنِي عَلَيْهِ دَسَمْتُ وَلَا يُفْزِعُنِي إِلَّا بِحَيْرٍ»

"And me as well, except that Allah has helped me overcome him, and he has become a Muslim. He doesn't order me except to do good."

There are two narrations: the first one, as mentioned above, indicates that the jinn companion of the Prophet ﷺ accepted Islam and became a believer; the second narration indicates that no, his jinn companion didn't accept Islam, but that Allah Almighty kept the Prophet ﷺ safe from his evil and temptation.

What Can Be Derived From These Verses

- 1) We must seek refuge and protection in Allah Almighty from the *Shaitan* (the Devil).
- 2) We seek refuge in Allah Almighty, with His Lordship, with His being the Possessor and Owner of all things, with His being the One true God Who is worshipped alone, with His Beautiful Names and Exalted Attributes.
- 3) Mankind is honored here as Allah Almighty specifically mentions that He Almighty is their Lord, even though He Almighty is the Lord of all that exists.
- 4) The *Shaitan* is man's most bitter foe; he tries to lead man astray by whispering evil thoughts to him.
- 5) We must be wary of the *Shaitan*, his whispers, and we should

never be neglectful in remembering Allāh Almighty.

- 6) When we mention Allāh Almighty, the *Shaitan* is repelled, and he withdraws in a state of grief.
- 7) When we seek refuge and protection in Allāh Almighty, we are worshipping Him; so to dedicate this kind of worship to anyone else is *Shirk*.
- 8) We must seek refuge and protection in Allāh from both the devils from among the jinn and from the devils among man.
- 9) Allāh Almighty alone deserves to be worshipped. He is the Owner and Possessor and King of all that exists, and He Almighty alone deserves to be worshipped by creation.
- 10) Just as the *Shaitan* whispers in the hearts of man, he also whispers in the hearts of jinn.

Important Benefit

The Qur'an ends on the *Mutawwihatain* and begins with *Al-Fatihah*, so it has both a good beginning and end. That is the epitome and pinnacle of beauty because the worshipper seeks protection with his Lord at the beginning of his affairs and at the end of them.

Important Note

Ibn Abbas, may Allāh be pleased with them, said, 'The *Shaitan* crouches on the heart of the son of Adam; when he (i.e. the son of Adam) forgets and is heedless (of the remembrance of Allāh), he whispers. But when the son of Adam remembers Allāh, he recoils and draws back.'

The Prophet ﷺ said:

«إِنَّ الشَّيْطَانَ وَاجِعٌ حَوَاطِئَ سَيِّ قَلْبِ ابْنِ آدَمَ فَإِنْ هُوَ دَكَّرَ اللَّهَ حَسَّنَ وَلَئِنْ سِيءَ أَنْقَمَ فَلَهُ، فَتَمَرُّ الْوَسْوَاسِ الْخَسَّاسِ»

Indeed, *Shaitan* puts his snout on the heart of the son of Adam. If he (the son of Adam) remembers Allāh, he recoils, and if he forgets, he devours his heart and that is the whispering one who recoils and draws back.

Lesson Two

The Pillars Of Islam

Clarifying the five pillars of Islam, the first and greatest of which is to bear witness that *Laa Ilaha Illallah u a Anna Muhammadan Rasoolullah* (none has the right to be worshipped except Allah and Muhammad is Allāh's Messenger), with explanation of their meanings, and the conditions of *Laa ilaha illallah* and its meaning; *Laa ilaha* negates all that is worshipped other than Allāh, *Ilā Allāh* affirms that worship must be for Allāh alone, Who has no partner.

As for the conditions of *Laa ilaha illallah*, they are as follows:

- 1) Knowledge that negates ignorance
- 2) Certainty which negates doubt
- 3) Sincerity which negates *shirk*
- 4) Truth which negates denial
- 5) Love which negates hate
- 6) Submission which negates abandoning
- 7) Acceptance which negates rejection
- 8) Disbelief in all that is worshipped other than Allāh

Clarifying the testimony *Muhammadan Rasoolullah* and what it includes: to believe what he informs, to obey what he commands, and to leave what he forbids. And we must worship Allāh only in a way that He Almightly and His Messenger ﷺ legislated.

Next, a student should learn about the remainder the five pillars of Islam: *Salat*, *Zakat*, fasting the month of Ramadhan, and *Hajj* to the Sacred House of Allāh for those who are able to perform it.



Defining Islam

Islam means for you to submit yourself to Allāh, by making your worship sincere and pure for Him alone, by obeying Him, and by absolving yourself of *Shirk* and its people. *Shirk* (to associate partners with Allāh in worship) was the creed of the Arabs before the advent of Muhammad ﷺ. Al-Bukhari related that Abu Raza' Al-Utaridi said, "We used to worship stones, and when we would find a stone that was better than the one we were worshipping, we would throw the former away and start worshipping the latter. If we couldn't find a stone, we would gather a heap of dirt, then we would bring a sheep and milk it over that pile, and then we would walk around it (as a ritual worship)."

In many different verses, the Qur'an clarified for us the state of nations in general before the advent of the Prophet's message; Allāh Almighty says:

﴿وَعْبُدُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَتَوَلَّوْا هَؤُلَاءِ شُعْبَةً مِّنْ آلِهِ ۗ﴾^(١)

And they worship besides Allāh things that hurt them not, nor profit them, and they say "These are our intercessors with Allāh."⁽¹⁾

﴿وَالَّذِينَ تَتَوَكَّلُ عَلَيْهِمْ لَا يُغْنِي عَنْكَ اللَّهُ شَيْئًا﴾^(٢)

And those who take protectors and helpers besides Him (say): "We worship them only that they may bring us near to Allāh."⁽²⁾

﴿وَلَوْ أَن جَمِيعُ النَّاسِ آمَنُوا بِرَبِّي لَا يُغْنِي عَنِّي شَيْئًا ۚ وَالَّذِينَ تَتَوَكَّلُ عَلَيْهِمْ لَا يُغْنِي عَنْكَ اللَّهُ شَيْئًا ۚ إِنَّكَ تَتَوَكَّلُ عَلَى اللَّهِ مَا لَا يَحْكُمُ لَكَ إِلَّا اللَّهُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۗ﴾^(٣)

Verily, We made the *Shayṭān* (devils) protectors and helpers for those who believe not. And when they commit a *Faḥshāh* (evil deed, going around the Ka'bah in naked state, every kind

[1] (Suras 10: 18)

[2] (Az-Zumar 39:3)

Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh — to whom belongs the dominion of the heavens and the earth. None has the right to be worshiped but He. It is He who gives life and causes death. So believe in Allāh and His Messenger, the Prophet who can neither read nor write, who believes in Allāh and His Words, and follow Him so that you may be guided."^[1]

﴿الرَّحْمَنُ أَنزَلَ إِلَيْكَ الْكِتَابَ فِيهِ تَحْتِجُ بِحُجَّتِكَ فِي الْأَشْيَاءِ الَّتِي فِيهِ﴾
 ﴿فِي صِرَاطٍ مُّعْتَرِضٍ﴾^[2]

Al-Furqan-Ra. (This is) a Book which We have revealed to you in order that you might lead mankind out of darkness into light by their Lord's Leave to the path of Almighty, the Owner of all praise.^[2]

﴿تِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِيلُ بِهَا الْحَقَّ وَهُوَ الْحَقُّ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾
 ﴿وَمِنْ آيَاتِهِ أَنْ يُمْسِكَ الشَّجَرَةَ فإِذَا هِيَ كَسْفٌ﴾^[3]

O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner. And as one who invites to Allāh by His Leave, and as a lamp spreading light.^[3]

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأُوا فإِنْ عَصَوْا﴾^[4]

And they were commanded not, but that they should worship Allāh, and worship none but Him Alone.^[4]

﴿يَا أَيُّهَا النَّاسُ عِبُدُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾^[5]

O mankind! Worship your Lord who created you and those who were before you, so that you may become pious.^[5]

﴿وَمَنْ يَعْصِ أَمْرًا نَّهَىٰ عَنْهُ فَأُولَٰئِكَ يَفْعَلُ اللَّهُ بِهِنَّ مَا يَشَاءُ﴾^[6]

And your Lord has decreed that you worship none but Him.^[6]

[1] (Al-Furqan 158)

[2] (Ibrahim 14:1)

[3] (Al-Ahzab 33:45-46)

[4] (Al-Baqara 219)

[5] (Al-Baqara 2:21)

[6] (Al-Baqara 17-23)

Islam is built on five: The testimony that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah; the establishment of the prayer; the giving of *Zakat*, the fasting of Ramadan, and *Hajj al-Jabalayn* to the House (the Ka'bah).

The two testimonies comprise the first and most important pillar of Islam. These testimonies are not meant for one to only utter them on his tongue—even though by doing so, one outwardly enters the fold of Islam; rather, one must apply its meanings and implications as well. One must sincerely worship Allah alone, believing that He truly deserves his worship, and believing that worship to all else is the greatest of falsehood.

One of the implications of these testimonies is that one must love Allah and His Messenger — which consequently requires one to worship Allah alone, follow Him, and follow the way of His Prophet ﷺ. Allah Almighty says:

● قریب کھڑے ہو ● جیروں سے ● نہ دیکھو ●

Say: "If you (really) love Allah then follow me, Allah will love you and forgive your sins..."⁷⁴

Another one of its implications is that we should obey the Messenger of Allah, in all that he has commanded us.

[illegible]

And whenever the Messenger gives you, take it, and whenever he forbids you, abstain (from it).²¹

In a *Heathith* who be authentically is agreed upon the Prophet, said

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله

When one has in him the following three, he will have found with them the sweetness of faith. That Allah and His Messenger are more beloved to him than all else—

^[1] (Laf. Brown 3x31)

② 1995年12月31日

He ﷺ also said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ حَبِيبَ أَبِيهِ وَوَلَدِهِ وَنَسَبِي أَتَمَّوَس»

Not one of you believes until I become more beloved to him than his father, child, and all other people.

The First Pillar Of Islam:

Ash-Shahadah (The Testimony)

"To bear witness that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh."

Here is an outline of our discussion regarding the first pillar of Islam:

- i) A discussion about *Laa Ilaha Ilallah* (None has the right to be worshipped except Allāh):
 - a) The meaning of *Laa Ilaha Ilallah*
 - ii) What it means to bear witness to *Laa Ilaha Ilallah*,
 - iii) Its status
 - iv) Its virtues
 - v) The pillars of the two testimonies
 - vi) The conditions of *Laa Ilaha Ilallah*
 - vii) Its effects

The Meaning of *Laa Ilaha Ilallah*

This phrase of *Tauhid* (Islamic Monotheism) contains many lofty meanings and implications, and we must first understand those meanings if we are to apply them; that way our application of the phrase will be based on knowledge. The phrase *Laa Ilaha Ilallah* has been mentioned in the Qur'an more than thirty times.

What It Means To Bear Witness To *Laa Ilaha Ilallah*

Ash-Shahadah, or to bear witness, means to inform about something that you know of and that you believe to be true and established. That is the meaning of *Shahadah* in the Arabic language; in the *Shari'ah* it has this meaning: To admit and to believe that none deserves worship except Allāh alone, and He has no partners. So by saying *Laa Ilaha Ilallah*, we believe and affirm that none deserves worship except Allāh; we must stay steadfast upon this phrase and apply it. Therefore we must worship Allāh alone without associating any partner with Him. Allāh Almighty says:

is a test for the heart; prayer is a test for the limbs and for a Muslim's ability to organize himself and his time. *Zakat* is a test for man on his wealth; the fast is a test to see how much one is able to leave his desires for the sake of his (soul and Lord) and the *Hajj* is a test to see how much one is able to bear hardship and the difficulties of travelling in the way of Allah.¹

The Status of *La ilaha illa Allah*

When they call to prayer, when they straighten the rows for prayer during their seminars and conferences — Muslims announce the phrase of *Tashahud* in all of these occasions. It is the phrase by which the earth and the heavens are united, all of creation is united for this phrase, and with it Allah sent His Messengers, revealed His Books, and legislated His Laws. The Scale and Books of deeds have been set up for it. It is this phrase that distinguishes between the believers and the disbelievers. And concerning the phrase of *Tashahud*, all will be asked and held accountable for their deeds, some being rewarded and some punished.

The *Qubla* and the words of *Ishad* are both founded on this phrase, the phrase that is Allah's right upon all of His creatures. It is the phrase of Islam and the key to Paradise. On the Day of Judgment everyone will be asked regarding two matters:

- 1) Whom did you worship?
- 2) How did you answer the Messenger?

The first is answered by the recitation of our testimony, affirming and applying *La ilaha illa Allah*. The second is answered by testimony, following, and obeying the Messenger of Allah.²

It is the phrase that distinguishes between disbeliever and Islam, it is the phrase of purity, it is the firm rope, and it is the phrase that Ibrahim made Laung among his disbelievers.

﴿لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ﴾

And He made it a word Laung among his disbelievers, that they

¹ Tabari in his "History of al-Bihar al-Mahal al-Mahal" by Ibn al-Khatib Muhammad bin al-Bihar and al-Bihar, who died in the year 744 after H. post.

² Tawheed al-Bihar

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4 (u) *Unpublished*

Q. Now, you mention that that's what the phone call was. But the
fact is, it was not a call at all. It was just the message that the
phone was ringing and you got the message. Is that right?
A. That's correct. I don't know who got the message. I don't know
what the message was. I don't know who called. I don't know who
was on the other end of the line. I don't know who was on the
line. I don't know who was on the line. I don't know who was on the
line.

THE VOLUME 4 OF LAST ORDER OF MERIT

It has again become the subject of discussion that after it is found that the Government is not in a position to take any further action against the Government of India, the Government of India should be asked to take such action as may be necessary to ensure that the Government of India is not in a position to take any further action against the Government of India.

[illegible]

As Zuckert (1997, 28)

What is mentioned above consists of the titles written by Ibn Rajab to enumerate the virtues of *Laa Ilaha Illallah*; he then went on to clarify and expand on each one of them in his book *Kalimatul-Ikblaas*, pp 4-66.

There Are Two Pillars Of *Laa Ilaha Illallah*

- 1) The first involves a negation by *Laa Ilaha*, a statement that does away with all forms of *Shirk* and that necessitates disbelief in all that is worshipped other than Allāh Almighty.
- 2) The second involves an affirmation by *Illallah*, wherein we affirm that only Allāh deserves to be worshipped.

Both of these pillars are present in the following verse:

﴿مَنْ يَكْفُرْ بِالْمَلَكُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

Whoever disbelieves in *Ta'ghut* (false deities) and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. ^[1]

The first pillar is:

﴿مَنْ يَكْفُرْ بِالْمَلَكُوتِ﴾

Whosoever disbelieves in *Ta'ghut*,

And the second pillar

﴿وَيُؤْمِنُ بِاللَّهِ﴾

And believes in Allāh.

In another verse Allāh Almighty says:

﴿إِنِّي بَرَاءٌ مِمَّا تُشْرِكُونَ ﴿٢٦﴾ وَلَا إِلَٰهَ إِلَّا هُوَ فَاعْبُدْهُ هَادِئٌ مَّهِينٌ ﴿٢٧﴾﴾

Verily, I am innocent of what you worship, except Him Who did create me, and verily, He will guide me. ^[2]

The first pillar

﴿إِنِّي بَرَاءٌ﴾

Verily, I am innocent of what you worship...

[1] (Al-Faagharab 2:256)

[2] (Az-Zuhre f 43:26,27)

The second pillar:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا اللَّهَ﴾

...except Him Who did create me...

As Shaikh Muhammad bin 'Abdul-Wahhab said, 'To bear witness that Muhammad is the Messenger of Allāh ﷺ means to obey him in what he orders, to believe him in what he informs, to stay away from that which he forbids, and to worship Allāh only in ways that are legislated in Islam.'

When we obey the Messenger of Allāh ﷺ, we are in fact obeying Allāh, for Allāh ﷻ says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

Say: 'If you really love Allāh then follow me, Allāh will love you.'^[1]

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ﴾

Say: "Obey Allāh and the Messenger..."^[2]

We must believe what the Messenger of Allāh ﷺ informed us about regarding the past and the future, and regarding the unseen. And we should obey and follow him when he orders us, staying away from that which he forbids:

﴿وَمَا مَنَعَكُمْ أَلَّا تُؤْمِرُوا بِمَا أُمِرْتُمْ بِهِ كَذَلِكَ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).^[3]

The Prophet ﷺ said:

«أَمْرٌ مِّنْ أَمْرِ رَسُولِيٍّ إِذَا تَلَّكُمُ بِهِ فَإِذَا حُكِمَ بِهِ فَافْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ وَمَا يَنْهَى عَنْهُ فَاجْتَنِبُوا»

Whatever matters I have commanded you in, perform from them what you are able; and any matter that I have forbidden you from, stay away from it.

Also, we are limited in our worship of Allāh to only that which the Prophet ﷺ legislated, which is why the second condition for our

[1] (Aal Imran 3:31)

[2] (Aal Imran 3:32)

[3] (Al-Hashr 59:7)

deeds to be accepted is following the Messenger of Allāh ﷺ, who said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرٌ فَهُوَ رَدٌّ»

When one does an action that is not upon our matter, then it is rejected.

There are two pillars to the Testimony *Muhammadur-Rasoolullah* (Muhammad is the Messenger of Allāh):

- 1) To believe in and accept his message.
- 2) To believe that he is a slave of Allāh.

He himself said:

«إِنَّمَا أَنَا عَبْدٌ فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ»

Indeed I am only a slave, so say: The slave of Allāh and His Messenger.

Therefore he is not to be raised above his status, nor are we to attribute to him any of the qualities that solely belong to Allāh, such as knowledge of the unseen, the ability to harm or benefit, the ability to remove hardship from the afflicted. In the most important occasions and contexts, Allāh described him as being His slave:

- i) In regard to the revelation of the Qur'an:

﴿بِذِكْرِ الرَّبِّ ذُلَّ الْقُرْآنُ عَلَى عَبْدِهِ﴾

Blessed is He Who sent down the Criterion (of right and wrong, i.e., this Qur'an) to His slave (Muhammad).^[1]

- ii) In relation to the Night Journey:

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ﴾

Glorified (and Exalted) is He (Allāh) Who took His slave (Muhammad) for a journey by night.^[2]

- iii) In relation to prayer and supplication:

﴿وَقَدْ نَزَّلَ اللَّهُ عَبْدَهُ مُبِينًا﴾

And when the slave of Allāh (Muhammad ﷺ) stood up

[1] (Al-Furqan 25:1)

[2] (Al-Isra' 17:1)

Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims).¹¹

- 4) We should appreciate his high ranking when we learn that he is closer to the believers than their own selves are and that his wives are their mothers:

﴿مَنْ قَرِبَ إِلَيَّ قَرِبَ مِنْ آبَائِهِمْ وَأُمَّهَاتِهِمْ وَأَزْوَاجِهِمْ نَفْسُهُ أَوْفَى بِتَحِيَّتِي فِي كِتَابِي اللَّهُ﴾

The Prophet is closer to the believers than their own selves are, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance).¹²

- 5) On the Day of Gathering, he will have special rights from Allāh to intercede for Muslims; he is the Prophet of mercy, the best of creation. The general nature of his message is meant for both mankind and jinn. He is the chief of the children of Adam and he is the Prophet of Islam.

The Conditions Of *Laa Ilaha Illallah* Are Seven

While some scholars believe that there are seven conditions to the Phrase of *Ishkhas* (purity, i.e., the phrase, *Laa Ilaha illallah*), others hold that there are eight:

1. Knowledge: When one knows that Allāh is the only One Who deserves to be worshipped and that to worship other than Him is falsehood, and when he adheres to the implications of that knowledge, he truly knows its meanings. Allāh Almighty says:

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

So know that *Laa Ilaha illallah* (none has the right to be worshipped but Allāh).¹³

﴿إِلَّا مَنِ اسْتَشْهَرَ بِمَدِينِهِ﴾

Except those who bear witness to the truth, and they

[1] (Al-Ancām 6:34)

[2] (Al-Abzab 3:6)

[3] (Muhammad 4:19)

المؤمنون¹

The Prophet ﷺ said:

مَنْ مَاتَ وَهُوَ يَقْنُنُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

When one dies, knowing that indeed none has the right to be worshipped except Allāh, he enters Paradise.

2. Certainty: One must not only say this phrase, but he must also believe with certainty and conviction in his heart that what he is saying is true: That Allāh truly deserves to be worshipped and that all others taken as gods are false.

وَالَّذِينَ آمَنُوا بِمَا نُزِّلَ إِلَيْكُمْ مِنْ قِبَلِ اللَّهِ هُمْ يُوَفُّونَ

And who believe in that which has been sent down (revealed) to you, and in what was sent down before you, and they believe with certainty in the Hereafter²

Abu Hurairah, may Allāh be pleased with him, related that the Prophet ﷺ said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ لَا يَلْقَى اللَّهُ عِبْدًا عَرَفَ سِرَّهُ
وَبَيْتَهُ إِلَّا دَخَلَ الْجَنَّةَ

I bear witness that none has the right to be worshipped except Allāh and that indeed I am the Messenger of Allāh. No slave meets Allāh with this, having no doubt thereof, except that he enters Paradise. (Recorded by Muslim)

In another *Hadith*, Abu Hurairah, may Allāh be pleased with him, related that the Prophet ﷺ said to him:

مَنْ حَبَّ وَرَاءَ هَذِهِ الْحَائِطِ شَهِدَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَعِدًّا بِهَا لِقَاءَ رَبِّهِ
مُسْرِعًا مُجِدًّا

Whoever you meet behind this wall who testifies that indeed none has the right to be worshipped except Allāh, with his heart believing in it with certainty, then give him glad tidings of Paradise. (Recorded by Muslim)

¹ Zuhri / 4396

² (Al-Baqarah 2:177)

Allāh Almighty described the believers:

﴿إِنَّ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ غَيْرُ يُشْكِكُمْ ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾

Only those are the believers who believe in Allāh and His Messenger, and afterward doubt not.^[1]

Meaning, they have a complete level of certainty and conviction. Those who have doubts are the hypocrites:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا قَوْلَهُمْ وَلَا تَتَّبِعُوا أَهْوَاءَ قُلُوبِهِمْ ۖ فَهُمْ لَا يَتَّقُونَ﴾

It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *jihad*). So in their doubts they waver.^[2]

3. Sincerity that negates *Shirk*: one must perform all deeds and actions, sincerely and purely for Allāh, seeking His pleasure. That intention must not be corrupted or polluted in the least:

﴿وَمَا كُنتُمْ بِمُعَظَّمِينَ إِلَّا بَعْدَ مَا عَمِلْتُمْ لَهُ الْعَمَلُ﴾

And they were commanded not, but that they should worship Allāh and worship none but Him Alone.^[3]

Abu Hurairah, may Allāh be pleased with him, related that the Prophet ﷺ said:

«أَشْهَدُ أَنِّي شَاعِرٌ بِشَاغِبِي مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ حَاضِرًا مِنْ لُبِّهِ»

The happiest of people with my intercession is he who says, 'None has the right to be worshipped but Allāh, sincerely from his heart. (Recorded by Al-Bukhar)

‘Uthman, may Allāh be pleased with him, related that the Prophet ﷺ said:

«إِنَّ اللَّهَ حَرَّمَ عَلَى النَّاسِ أَنْ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ شُعْبِي بَيْتٍ وَجْهَ اللَّهِ»

Verily, Allāh has made forbidden the Fire from the one who says, 'None has the right to be worshipped except Allāh.'

[1] (Al-Faḥḥ 19:1)

[2] (Al-Taḥḥab 9:45)

[3] (Al-Baḥḥab 98:5)

seeking from that Allāh's Face. (Recorded by Al-Bukhari)

4. Truth which negates denial: One must be truthful with Allāh in his faith, truthful in his belief, truthful in his sayings, and truthful in the way he carries the message of Islam. Allāh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).^[1]

Mu'ath bin Jabal, may Allāh be pleased with him, related that the Prophet ﷺ said:

«مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَادِقًا مِنْ دِينِهِ إِلَّا حَرَّمَهُ اللَّهُ سَيِّئًا»

There is none that truthfully from his heart bears witness that none has the right to be worshipped except Allāh and that Muhammad is His slave and Messenger, except that Allāh will forbid upon him the Hellfire. (Recorded by Al-Bukhari)

5. Love which negates hate: One must love this phrase, its implications, and its adherents who act according to its meanings. Also, one must love Allāh and His Messenger ﷺ, giving preference to loving them over all objects of love:

﴿وَمِنْ أُنَاسٍ مَن سَنَدُ مِنْ دُونِ اللَّهِ أَتَدَاكَ يَحْبُوبُهُمْ كُتِبَ اللَّهُ وَالَّذِينَ آمَنُوا أَشَدَّ حُبًّا لِلَّهِ﴾

And of mankind are some who take others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more.^[2]

6. Submission which negates *Shirk*: One must submit himself to all that this magnificent phrase requires of him - Allāh Almighty says:

﴿وَارْجِعُوا إِلَىٰ رَبِّكُمْ وَأَسْلَبُوا﴾

And turn in repentance to your Lord and submit to Him (in Islam).^[3]

[1] (Al-Ta'ubah 9:119)

[2] (Al-Baqarah 2:165)

[3] (Az-Zumar 39:4)

Submission means compliance to Allāh's Commands. Allāh Almighty says:

﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

And whosoever submits his face (himself) to Allāh, while he is a *Muhsin* (good-doer) then he has grasped the most trustworthy handhold. ^[1]

And Allāh said:

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

And who can be better in religion than one who submits his face (himself) to Allāh and he is a *Muhsin* (a good doer). ^[2]

And:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِرُونَكَ أَحَدًا بِشَيْءٍ حَتَّىٰ يُضْمِرُوا خِلْفًا بَيْنَهُمْ ثُمَّ لَا يَجِدُوكَ بِشَيْءٍ مِّنْهُمْ حَتَّىٰ تُلَاقِيَهُمْ فِي الْحَرْبِ وَتَمْلِكَ يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

But no, by your Lord, they can have no faith, until they make you (Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ^[3]

7. Acceptance which negates rejection: One must accept all of the implications of this phrase, both with his heart and tongue, for Allāh Almighty says:

﴿قُولُوا، آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾

Say, "We believe in Allāh and that which has been sent down to us..." ^[4]

As for those who say it without accepting it, they are those about whom Allāh Almighty says:

﴿إِنَّهُمْ كَانُوا إِدْرِكًا لِلْعَذَابِ لَمْ يُدْعُوا إِلَىٰ الْإِسْلَامِ فَهُمْ يَكْفُرُونَ ۚ وَإِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

[1] (Luqman: 31:22)

[2] (Al-Musa': 4:125)

[3] (Al-Musa': 4:65)

[4] (Al-Baqarah: 2:136)

Truly, when it was said to them: "*La ilaha illa Allah* (none has the right to be worshipped but Allāh)," they pulled themselves up with pride. And (they) said: 'Are we going to abandon our *Althab* (gods) for the sake of a mad poet?"^[1]

8. Disbelief in all that is worshipped other than Allāh: Allāh Almighty says:

﴿مَنْ يَكْفُرْ بِالْمَلَكُوتِ وَيُؤْمِنْ بِاللَّهُ شَعْدًا أَسْمِعْ أَذُنَهُ الْوَيْسُ﴾

Whoever disbelieves in *Taqat* and believes in Allāh, then he has grasped the most trustworthy handhold.^[2]

The Prophet ﷺ said:

«مَنْ قُلَّ لَا إِلَهَ إِلَّا اللَّهُ وَتَمَرَّ بِهِ يُعْتَدُ مِنْ كُوبِ الْوَحْشِ مِائَةً وَدَعَا وَحِسَابُهُ عَلَى اللَّهِ»

Whoever says, "*La ilaha illa Allah*," disbelieving in all that is worshipped other than Allāh, his wealth and blood become inviolable, and his account is with Allāh. (Recorded by Muslim)

Some Of The Effects Of *La ilaha illa Allah*

When one says this phrase truthfully and sincerely, applying its implications both outwardly and inwardly, there will be many blessed effects on him as an individual and on society; here are a few of those effects:

1. The Muslims will be united on one basis, which results in strength for the Muslims and victory over their enemies:

﴿وَمَحْصُوهُ بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.^[3]

And He Almighty says:

﴿مَنْ أَلَزَزَكَ يَدَهُ حَرِيْرُ النَّارِ وَالْمُؤْمِنِينَ﴾ وَأَلَزَّكَ يَدَهُ الْوَحْشُ لَوْ أَنْفَقْتَ مَا فِي

[1] (An-Sa. for 37:35,36)

[2] (Al-Baqarab 2:256)

[3] (Al-Imran 3:103)

لَأَنْصُرَ جَمِيعًا مَنِ انْتَصَرَ بِكَ قُلُوبُهُمْ وَتَحْكُمَ لَهُمْ بِشَيْءٍ مِنْ عِزِّهِ
حِكْمَةً ۝٣١﴿

He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise. ^[1]

Different views regarding beliefs leads only to disunity and strife, for Allāh Almighty says:

﴿إِنْ أَلْبَيْتُمْ دِينَهُمْ ذَكَرُوا بِشَيْءٍ مِنْهُمْ فِي شَيْءٍ﴾

Verily, those who divide their religion and break up into sects, you have no concern in them in the least. ^[2]

And:

﴿تَتَطَفَّؤُا فِيْهِمْ مِنْ كُلِّ غُورٍ مِنْهُمْ ۚ فَهُمْ يَنْصُرُونَ بَيْنَهُمْ فِرَقًا ۖ كُلٌّ فِيْ طَرَفٍ مِّنْ عَمَلٍ﴾

But they have broken their religion among them into sects, each group rejoicing in its belief. ^[3]

What is mentioned in this last verse occurred among the Arabs before the advent of Islam and after it.

2. Because unity results when all members of society accept and apply *Laa ilaha ilallah*, safety and peace will be widespread:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

The believers are nothing other than brothers. ^[4]

﴿يُحْسِنُ رَسُولُ اللَّهِ ذِكْرَهُ إِلَى الَّذِينَ مَعَهُ، يُبَيِّنُ عَلَى الْكَافِرِينَ (وَمَا مِنْهُمْ مِنْ شَيْءٍ)﴾

Muhammad is the Messenger of Allāh, and those who are with him are severe against disbelievers, and merciful among themselves. ^[5]

﴿وَدَعَاكُمْ إِلَى اللَّهِ عِيسَى ابْنُ مَرْيَمَ إِذِ اتَّخَذْتُمْ ثُلُوفَكُمْ لَكُمْ أَنْتُمْ بِشَيْءٍ

[1] (Al-Anfal 8:62-63)

[2] (Al-An'am 6:109)

[3] (Al-An'am 23-24)

[4] (Al-Hujurat 49:10)

[5] (Al-Fath 48:29)

﴿١٠٠﴾

And remember Allāh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren.⁽¹⁾

3. Happiness and purity of religion will not only be achieved for the believers, but it will be perpetuated for them:

﴿وَمَنْ يُؤْتَ الْحِكْمَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا لَّا يَحْصِيهِ اللَّهُ وَالَّذِينَ يُؤْتُوا الْحِكْمَ لَيُفْلِحُونَ ۝ وَهُدًى وَكَرَمًا ۝﴾
 ﴿وَمَنْ يُؤْتَ الْحِكْمَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا لَّا يَحْصِيهِ اللَّهُ وَالَّذِينَ يُؤْتُوا الْحِكْمَ لَيُفْلِحُونَ ۝ وَهُدًى وَكَرَمًا ۝﴾
 ﴿وَمَنْ يُؤْتَ الْحِكْمَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا لَّا يَحْصِيهِ اللَّهُ وَالَّذِينَ يُؤْتُوا الْحِكْمَ لَيُفْلِحُونَ ۝ وَهُدًى وَكَرَمًا ۝﴾

Allāh has promised those among you who believe, and do numerous good deeds, that He will certainly grant them succession in the earth as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.⁽²⁾

We must understand, however, that the benefits mentioned in this verse hinge upon our worship of Allāh alone, without associating partners with Him.

4. The one who says *La ilaha illa Allah* and applies its meanings, achieves inner peace and mental stability:

﴿لَا إِلَهَ إِلَّا اللَّهُ ۝ اللَّهُ أَكْبَرُ ۝﴾

Are many different lords (gods) better or Allāh, the One, the Irresistible?⁽³⁾

5. The adherents of *La ilaha illa Allah* are treated gently and are raised in status as opposed to the disbelievers and polytheists:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝﴾

⁽¹⁾ (Aal-Imran 70-71)
 (Surat Al-Araf 184-185)

⁽²⁾ (Hud / 12-13)

Huna'fa Lilah (i.e., to worship none but Allāh), not associating partners (in worship, etc.) to Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.^[1]

This verse indicates that *Taubid* is highness and exaltedness, while *Shirk* represents a downfall and decline.

6. Inviolability of blood, wealth, and honor, for the Prophet ﷺ said:

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا عَصَمُوا مِنِّي دِمَائِهِمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا»

I have been ordered to fight people until they say, "None has the right to be worshipped but Allāh." And when they say it, they have protected their blood and their wealth, except by its right.

What does the last sentence, "by its right" mean? It means that if one does not fulfill the rights of *Taubid* and has not truly distanced himself from *Shirk*, then it doesn't benefit him to say *La ilaha ila Allah*.^[2]

This phrase has far-reaching implications on both individuals and society — in their worship, dealings, characteristics, and manners.

The last of the Prophets, Muhammad ﷺ, was sent not only to the Arabs, but to the rest of mankind as well; he ﷺ came at a time when mankind was in dire need to be taken out of darkness and brought into the light.

[1] (Al-Bihar, 22:36)

The Second Pillar Of Islam: Establishing The Prayer (*As-Salat*)

The prayer (*As-Salat*), as a pillar of Islam, is second only to the two testimonies in importance and ranking; it is the first deed for which one will be held accountable on the Day of Judgement - if one's prayer is good and acceptable, then he will have achieved success; but if it is incorrect and corrupted in some way, then one has achieved failure. The prayer is a form of worship that must be performed on time.

﴿إِنَّ أَوَّلَ مَا سَأَلَكَ عَلَى الْمُؤْمِنِينَ إِكْبَادُ وَقُوتِهِ﴾

Verily, the prayer is enjoined on the believers at fixed hours.^[1]

In the following verse, Allāh orders us to strictly guard the five obligatory prayers, meaning that we should be diligent in performing all of them on time. Since Allāh orders us to perform them on time, we necessarily conclude that there are known times for each prayer.

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ ذُرُّهُنَّ بِهِنَّ قُلُوبَهُنَّ﴾

Guard strictly (the obligatory) *As-Salat* (the prayers) especially the middle *Salat* (i.e., the best prayer *Asr*). And stand before Allāh with obedience [and do not speak to others during the *Salat* (prayers)].^[2]

Allāh gives a stern warning to those who are neglectful regarding the prayer and those who delay the prayer until its time passes:

﴿ثُمَّ جَاءَ مِنْهُمْ ذُرِّيَّةٌ مُّذِلَّةٌ لِّمَا كَانُوا يَفْعَلُونَ﴾

Then, there has succeeded them a posterity who have neglected *As-Salat* (the prayers) and have followed lusts. So, they will be thrown in Hell.^[3]

And Allāh Almighty said:

﴿فَوَيْلٌ لِلْمُصَلِّينَ إِذَا سَأَلُوا عَنْ صَلَاتِهِمْ سَأَلُوا ۚ﴾

[1] (Ar-Ra'd: 103)

[2] (Al-Baqarah 2:238)

[3] (Al-A'raf 19:49)

So woe to those performers of *Salat* (prayers) (hypocrites), who delay their *Salat* (prayer) from their stated fixed times. ⁽¹⁾

So, the meaning of neglected (above) is that they delayed the prayer from its proper time. It does not mean that they abandoned it, since abandoning it is disbelief, and we seek refuge in Allāh Almighty from that.

The prayer is a sign that distinguishes between Islam and disbelief. In his *Sahāh*, Muslim recorded that Jabir, may Allāh be pleased with him, said he heard the Messenger of Allāh ﷺ say:

«بَيْنَ الرَّحْمَنِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ»

Between man and between *shirk* and disbelief is abandoning the *Salat*.

And in a *Hadīth* narrated by Buraidah, may Allāh be pleased with him, the Prophet ﷺ said:

«الْعَهْدُ الَّذِي بَيْنَنا وَبَيْنَهُمُ الصَّلَاةُ، مَنْ تَرَكَهَا فَقَدْ كَفَرَ»

The covenant between us and them is the *Salat*; whoever leaves it has indeed disbelieved. (It was recorded by Imam Ahmad and the *Sunan* Compilers with an authentic chain of narration.)

And what — in significance — is the prayer?

It is the link between a worshipper and his Lord. The Prophet ﷺ said:

«إِذَا أَحَدُكُمْ إِذَا صَلَّى نَادَىٰ رَبَّهُ»

When one of you prays, he speaks confidentially to his Lord. (Recorded by Al-Bukhari)

In a *Hadīth Qudsi* Allāh Almighty said:

«أَقْسَمْتُ بِالْعَلَوَيْنِ أَنِّي وَبَيْنَ عَنِّي وَبَيْنِي وَبَيْنَ قُلُوبِ عِبَادِي، وَإِنِّي قَالُ الرَّحْمَنِ الرَّحِيمِ قَالُ اللَّهُ تَعَالَىٰ أَمَّا عَنِّي عَنِّي. وَإِنِّي قَالُ هَلْ يَوْمَ الدِّينِ

⁽¹⁾ (Al-Bukhari 107-35.)

﴿أَمَلْ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ ۗ﴾

Recite what has been revealed to you of the Book, and perform *As-Salat*. Verily, *As-Salat* prevents from *Ah-Fahshah* (great sins of every kind, unlawful sexual intercourse, etc.) and *Ah-Munkar* (disbelief, polytheism, and every kind of evil wicked deed, etc.)¹¹

The prayer is illumination in the hearts of the believers, for the Prophet ﷺ said:

«الصلوة نور»

The prayer is light. (Recorded by Muslim)

He ﷺ also said:

«مَنْ خَاطَ عَلَيْهَا ثَابَتْ لَهُ نُورٌ وَبُرْهَانٌ وَحُجَّةٌ يَوْمَ الْقِيَامَةِ»

Whoever commits it to memory, he will have, on the Day of Judgement, a light, a proof, and a deliverance. (Ahmad, Ibn Hibban, and At-Tabarani)

The prayer is happiness and contentment in the hearts and souls of the believers; the Prophet ﷺ said:

«سُكُونٌ قُرَّةٌ غِيِيِي فِي الصَّلَاةِ»

My joy has been made in the prayer. (Ahmad and An-Nasa'i)

When one prays, his sins are erased and atoned for. The Prophet ﷺ said:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا سَبَّ أَحَدُكُمْ بِغَسَّاسٍ فِيهِ ثَلَاثُونَ خَمْسَ مَرَّاتٍ مِنْ بَقِيٍّ مِنْ تَزْوِيهِ (وَسُجُودِهِ) شَيْئًا؟»

‘If there was a river by the door of one of you, in which he bathed five times every day, do you think that any of his filth would remain?’

They said, ‘None of his filth would remain.’

¹¹ (Al-Ankabut 29:45)

فَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ مَنَافِعُهُمْ كَثِيرَةٌ لَا تُفَصِّلُهَا هَهُنَا وَلَكِنْ نَجْمِلُهَا عَلَيْكَ بِحُجَّةٍ لِّئَلَّا تُذَكَّرَ بِهَا
 وَمَنْ يَحْمِلْ غِنًى فَإِنَّ غِنًى ذُنُوبِهِ كَبِيرَةٌ كَمَا جَاءَ فِي الْقُرْآنِ وَفِي الْحَدِيثِ وَفِي الْإِسْلَامِ

Successful indeed are the believers. Those who have *Al-hajjah* in their *salat*. And those who turn away from *Al-fahsh* (dirty, false, evil vain talks, falsehood, and all that Allah has forbidden). And those who pay the *Zakat*, and those who guard their chastity (i.e., private parts, from illegal sexual acts) except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors. Those who are faithfully true to their trusts and to their covenants. And those who strictly guard their *salat* (prayers). These are indeed the inheritors who shall inherit the *Jannahs* (Paradise). They shall dwell therein forever.¹²¹

Sincerity to Allah in prayer, and performing it according to the way it came to us in the Sunnah — these are the two fundamental conditions for one's prayer to be accepted. The Prophet ﷺ said:

«فَالْأَعْمَالُ بِالنِّيَّاتِ كُلُّ شَيْءٍ بِمَا نَوَيْتُ»

Indeed deeds are by intentions, and for each one is that which he intended. (Al-Bukhari and Muslim)

And he said:

«صَلُّوا كَمَا رَأَيْتُمُوهُنَّ يُصَلُّنَ»

Pray as you have seen me praying.¹²²

There are many great virtues of performing prayer in congregation in the mosque; furthermore, doing so is compulsory. Ibn 'Umar may Allah be pleased with them, related that the Prophet ﷺ said:

«الصَّلَاةُ جَمَاعَةٌ فَصَلُّوا مَعَهُ صَلَاةُ الْفَجْرِ سِتَّةٌ وَعَشْرُونَ مَرَّةً»

The congregational prayer is superior to the individual prayer

¹²¹ (Al-Ma'idah: 24-1-16)

This section was taken from *Ra'isul As-Salah* by Shaikh Muhammad bin Salih Al-Uthaymeen.

by twenty-seven degrees. (Agreed upon)

On one occasion, according to the agreed upon *Hadith*, the Prophet ﷺ intended to burn the houses of men who remained behind instead of going to pray in congregation. The Prophet ﷺ said:

«مَنْ سَمِعَ النِّدَاءَ وَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

Whoever hears the call (to prayer) but doesn't come, then there is no prayer for him, unless he has an excuse. (It was recorded by Ibn Majah, Ad-Daraqutni, Ibn Hibban, and Al-Hakim with an authentic chain of narration.)

This *Hadith* indicates the elevated status of congregational prayer in Islam.

The Prophet ﷺ ordered the one who did not have tranquillity in his prayer to repeat it.

The congregational prayer is a manifestation of equality, brotherhood, and organization. All Muslims turn toward the direction of the Sacred Ka'bah when they pray.

Whenever the Prophet ﷺ faced a difficult matter, he would hasten to prayer. Allāh Almighty says:

﴿اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

Seek help in patience and *As-Salat* (the prayer). ¹

The Prophet ﷺ used to say to Bilal:

«يَا بِلَالُ أَرْحِبْ بِنَا»

O Bilal, give us comfort by it. ²

When praying, one is sure to find comfort and peace in his heart, body, and soul, for He is standing before His Lord, Protector, and Guardian.

[1] (Al-Baqarah 2:177)

[2] That is because he was the one who called the call to prayer.

The Ruling Regarding Those Who Abandon The Prayer

A great evil is perpetrated by many of those who claim to be Muslims when they abandon the prayer, for abandoning the prayer is disbelief. In an authentic *Hadith*, the Prophet ﷺ said:

«بَيْنَ الرَّحْمَنِ وَالْكَفَرِ أَوْ الشِّرْكِ بَرَكُ الصَّلَاةِ»

Between the man and disbelief or *shirk* is abandoning the prayer.

He ﷺ also said:

«الْعَهْدُ الَّذِي بَيْنَنا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ تَفَرَّ»

The covenant between us and them is the prayer; whoever leaves it has indeed disbelieved.

Because the prayer is the support for Islam, and because there is no religion of Islam for the person who abandons it, the one who abandons the prayer most likely has abandoned all other religious duties as well. Abandoning the prayer is one of the actions that lead to entering the Hellfire; Allāh Almighty says about the wrongdoers:

﴿مَكَانَكُمْ فِي سَعِيرٍ ۖ قَالُوا لَمْ يَكُ مِنْ أَتْعَابِنَا ۚ﴾

“What has caused you to enter Hell?” They will say: “We were not of those who used to offer their *Salat*.”^[1]

Allāh says:

﴿وَارْكَعُوا الصُّلُوْةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ﴾

And perform *As-Salat* and be not of the polytheists.^[2]

And Allāh Almighty says

﴿وَأَنِ اعْبُدُوْهُ وَأَتِمُّوْهُ وَهُوَ الَّذِي يُخْرِجُ الْفُلُوْتَ﴾

And to perform *As-Salat*, and to be obedient to Allāh, and fear Him, and it is He to Whom you shall be gathered.^[3]

And:

[1] (Al-Mu'aththaf 7:42,43)

[2] (Ar-Rum 30:31)

[3] (Al-A'raf 6:72)

﴿إِنْ سَأَوْا رَاقِبُوا عَسَلَهُ وَهَانُوا بِرُكُوعِهِمْ﴾ [التوبة: 113]

But if they repent, perform *As-Salat* and give *Zakat*, then they are your brethren in religion.^[1]

Establishing the prayer, then, is made as a condition for repentance to be accepted and for entering Islam. Allāh Almighty says:

﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٧٢) الَّذِينَ هُمْ عَنْ آيَاتِنَا لَا يَرْكَبُونَ﴾ [التوبة: 72]

Woe that Day to the deniers (of the Day of Resurrection)! And when it is said to them: "Bow down yourself (in prayer)" They bow not down.^[2]

The scholars from both early and later generations agree that the punishment for the one who persists in not praying is death; the verses and *Hadiths* that indicate the disbelief of one who abandons the prayer are indeed many.

In our time, it has become very common for one to pray the *Fajr* prayer after the sun has risen — and we seek protection with Allāh. One way to forsake the prayer is to not pray in congregation, even though one is able to do so. The Prophet ﷺ said:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ»

Whoever hears the call to prayer but does not answer it, then there is no prayer for him.

He ﷺ also said:

«لَا صَلَاةَ بِحَدَرِ الْمَسْجِدِ إِلَّا هِيَ الْمَسْجِدِ»

There is no prayer for the neighbor of the *Masjid* except in the *Masjid*.

The neighbor of the *Masjid* is one who hears the call to prayer. In yet another *Hadith*, the Prophet ﷺ said:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْ صَبَّ فِي أُذُنِهِ الْإِسْخَارُ يَوْمَ الْقِيَامَةِ»

Whoever hears the call (to prayer), but doesn't answer it, on the Day of Judgement, molten lead will be poured into his ears.

[1] (As-Taubah 9:11)

[2] (Al-Ma'salat 77:47,48)

The only person who remains behind in performing prayer in congregation is the hypocrite just as Ibn Mas'ud said:

Another way in which the hypocrite in prayer is to pray in a hasty manner — praying quickly, preventing the *bowing* from one part of the prayer to the next, or to omit and performing his such a short period of covering himself with his hands. This is the same of the one who tries to prevent the *bowing* he is neither praying alone nor fully doing his *bowing*, and his hands are in the hands of the *Masbūm*. His hastiness prevents him from having a washed heart during prayer and having a washed heart is the firm and solid prayer with which the prayer is not accepted. Rather it is the prayer is accepted like an old garment, and with it the law of the one who prays with a washed heart is weak. It was: *Man Allāh namāz wa an wa* have earned me. Such has been narrated in authentic *Shahīh*.

As for the conditions and pillars of prayer, we will discuss them in detail in coming chapters.

The Third Pillar Of Islamic Zakat

Zakat is quite often accompanied with the prayer in verses of the *Qur'an* and sayings of the Prophet. It is a moral obligation through which the believer expresses signs of the highest aims of Islam — such as the kindness, perfection and cooperation among Muslims. But here is an important point in paying *Zakat*, so it is to bring a lower but another has more is in a comparative class. In reality it is *Allāh's* wealth that He has been made up in use.

﴿ وَمِمَّنْ مِّن قَبْلِ آلِ إِبْرَاهِيمَ كَذَبُوا ﴾

And give them something as evidence, and of the wealth of *Allāh* which He has been made up in use.

And *Allāh's* Abundance was:

﴿ وَمِمَّنْ مِّن قَبْلِ آلِ إِبْرَاهِيمَ كَذَبُوا ﴾

﴿ ٧ ﴾

Before in *Allāh's* and His Messenger, and spread of that which of He has made was evidence, and such of was as before and

many Muslims neglect. Though many may give, some do not give in a way that is legislated. The *Zakat* has a great significance, for it is one of the five pillars upon which one's Islam stands. The Prophet ﷺ said:

أَشْيءُ الْإِسْلَامِ عَلَى حَقْسِي شَهِادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِيمَانُ الصَّلَاةِ، وَإِيَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ

Islam is built on five: to bear witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh, to establish the prayer, to give *Zakat* to fast Ramadhan, and *Al-Hajj* to the House (the Ka'bah), (its authenticity is agreed upon)

The Benefits Of *Zakat*

- 1) Making *Zakat* obligatory for Muslims is one of the most obvious merits of Islam, demonstrating its care for those who adopt it as a way of life.
- 2) The ties of love and brotherhood are strengthened between the rich and the poor — people innately love those who are good to them.
- 3) By paying *Zakat*, one purifies his own self, training it to stay away from the evil quality of miserliness. the Qur'an refers to this meaning in the following verse:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it. ¹¹

- 4) By always giving *Zakat* on time, one makes it his habit to be generous and to help the needy.
- 5) One who pays *Zakat* is blessed in his wealth, and is himself given more. for Allāh Almighty says:

﴿وَمَنْ أَعْطَا مِنْ شَيْءٍ فَهُوَ يُضَاعَفْ لَهُ، وَهُوَ كَثْرَتُهُ﴾

And (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's cause). He will replace it. And He is the

¹¹ (Al-Taubah 9:103)

Zakat Is Obligatory On Four Types Of Wealth

- 1) What comes out of the earth, such as grains and fruits.
- 2) (Grazing) livestock.
- 3) Gold and silver.
- 4) Merchandise that is meant for sale.

Each one of the above-mentioned categories has what is called a *Nisab*, or a minimum amount; one only has to pay *Zakat* in each respective category if he owns that minimum amount.

The *Nisab* for grains and fruits is measured in what is known as a *Sa'*; one *Sa'* is equal to four scoops of the average sized man, with both of his hands together.

The *Nisab*, or minimum amount required for *Zakat* to be obligatory on dates, raisins, wheat, rice, barley, and so on is three-hundred *Sa'*.

The *Nisab* for grazing livestock — camels, cows, and sheep — is mentioned in detail in certain authentic *Abarith*; if one has questions regarding those details, one should ask the people of knowledge. Were not brevity intended here, we would have explained the details of this issue.

The Fourth Pillar: Fasting The Month Of Ramadan

Allāh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُم مِّنكُمْ مَن سَقَر﴾

O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may attain piety. ¹¹

For certain periods at a time, the Muslim trains himself to curb his desires, desires that are even lawful. By fasting one not only benefits spiritually, but physically as well. One of the spiritual benefits of fasting is that one feels for those from among his Muslim brothers who are poor, and who spend long periods of time without food or drink, such as is happening to many of our brothers around the globe.

^[11] (Al-Baqarah 2:183)

Ramadhan is the best month of the year, the month in which Allāh revealed the Qur'an.

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ فِيهِ نَزَّلْنَا هَذَا الْقُرْآنَ وَبَيَّنَّا فِيهِ الْهُدَى وَالْفُرْقَانَ﴾

The month of Ramadhan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong).^[1]

In it is a night that is better than one thousand months. Allāh Almighty says:

﴿إِنَّ أَوْفَىٰ أَيْسَرُ لَيْلَةٍ لَّعَدِي (١) وَمَا أَدْرَاكَ مَا تِلْكَ لَيْلِي (٢) لَيْلَةُ الْقَدْرِ حَقًّا مِنْ أَيْسَرِ شَهْرٍ﴾

Verily! We have sent it (this Qur'an) down in the night of *Al-Qadr* (Decree). And what will make you know what the night of *Al-Qadr* (Decree) is? The night of *Al-Qadr* (Decree) is better than a thousand months.^[2]

If one fasts Ramadhan with faith, seeking his reward from Allāh, then his previous sins are forgiven.

In an authentic *Hadith* related by Abu Hurairah, may Allāh be pleased with him, the Prophet ﷺ said:

الْفَرُّ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَهُوَ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَهُوَ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whosoever fasts the month of Ramadhan, having faith and seeking his reward from Allāh, then he will be forgiven for his previous sins. Whosoever stands (to perform the voluntary night prayer) in Ramadhan, having faith and seeking his reward from Allāh, he will be forgiven his previous sins. And whosoever stands (to pray at night) on the night of *Qadr*, having faith and seeking his reward from Allāh, he will be

[1] (*Al-Baqarah* 2:185)

[2] (*Al-Qadr* 97:1-3)

Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up for] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must exalt Allāh [to say *Allāhu Akbar* (Allāh is the Most Great) on seeing the crescent of the months of Ramadhan and Shawwal] for having guided you so that you may be grateful to Him. ¹²

The Prophet ﷺ said:

الشيء الإسلام على خمس، شهادة أن لا إله إلا الله وأن محمداً رسول الله وإقام الصلاة وإيتاء الزكاة وحج البيت وصوم رمضان

Islam is built on five to bear witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh, to establish the prayer, to give *Zakat*, *Al-Hajj* to the House (the *Ka'bah*), and to fast the month of Ramadhan. (Agreed upon)

And in the narration of Muslim, the order is different:

فصوم رمضان وحج البيت

To fast the month of Ramadhan, *Al-Hajj* to the House (the *Ka'bah*).

There is a consensus among the Muslims that it is obligatory to fast the month of Ramadhan; the knowledge thereof is one of those matters that are necessary to know as a Muslim. Whoever denies its being compulsory has disbelieved and must be asked to repent. If he repents and admits that it is compulsory, then all is well; otherwise, he is killed as a disbelieving apostate: he is neither washed, nor enshrouded; he is not prayed for, nor do others supplicate to Allāh for having mercy on him. He is to be buried quickly so that people are not harmed by his awful smell and so that his family is not harmed by having to look at him.

Fasting was prescribed two years after the *Hijrah* (migration to Al-Madinah), and so the Prophet ﷺ fasted Ramadhan for nine years.

¹² (Al-Baqarah 2:183-185)

Fasting was prescribed in two stages:

- 1) Muslims were given a choice between fasting and feeding a poor person, yet fasting was made preferable.
- 2) Without being given a choice, Muslims were ordered to fast. Sahmah bin Akwa' may Allāh be pleased with him, said, "When this verse was revealed:

﴿وَعَلَى الَّذِينَ يُصِيقُوا فِدْيَةَ طَعَامٍ مَكْرُومَةٍ﴾

And as for those who can fast with difficulty (the elderly, etc.), they have (a choice either to fast or) to feed a *Miskīn* (poor person) (for every day).⁽¹⁾

Whoever wished to break their fast did so (by feeding a poor person) until the following verse was revealed, abrogating the previous one.⁽²⁾

By the following verse, he meant

﴿مَنْ شَهِدَ بَيْنَكُمْ الشَّهْرَ لَكُمُتُمْ وَمِنْ صَكِّ مَرِيضٍ أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَشْيَارِهِ لَكُمْ﴾

So, whoever of you sights (the crescent on the first night of) the month (of Ramadhan, i.e., is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up for] from other days.⁽³⁾

So, Allāh made fasting obligatory on each individual, without a choice. The fast is not compulsory until the month of Ramadhan begins, which also means that one should not fast the days before Ramadhan begins, for the Prophet ﷺ said:

«لَا يَصُومُ أَحَدُكُمْ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يَكُونَ حُرًّا نَافِلًا بِصَوْمِهِ
صَوْمَهُ نَكِيصُهُ كُلُّ يَوْمٍ»

Let not one of you precede by fasting one or two days (before Ramadhan begins) except for a man who habitually fasts that

⁽¹⁾ (Al-Baqarah 2:184)

⁽²⁾ (Al-Baqarah 2:185)

day, then let him fast on that day. (Recorded by Al-Bukhar).¹¹

THE PILGRIMAGE

Making Pilgrimage (Hajj) To The Sacred House

Allāh Almighty says:

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

And Hajj to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence).¹²

It is obligatory for a Muslim to perform Hajj at least once in his lifetime, and the same ruling applies to the *Umrah* (the lesser pilgrimage). They are both obligatory upon the Muslim who fulfills the following:

- 1) He is sane
- 2) He has reached the age of puberty
- 3) He is free as opposed to being a slave: in which case it is not obligatory
- 4) He is able — financially, physically, etc. — to perform the Hajj.

When a child performs one of the two, though his pilgrimage is correct, he must still perform the obligatory pilgrimages when he becomes an adult and is able to make the journey. The Hajj and Umrah are not obligatory upon a woman who does not have a *Mahram* (a male relative to whom she can never marry and with whom she may be in seclusion with) to accompany her: for there are authentic *Ahadith* in which the Prophet ﷺ forbade a woman from travelling without a *Mahram*.

Hajj is a kind of Islamic convention. Muslims come to it from all corners of the globe, representing all nationalities, colors, languages — yet they wear one clothing, they stand on one level, and they are all performing one worship; no distinction is made between old and young, between rich and poor, or between black and white. Allāh Almighty says:

¹¹ From *Mujalis Shabar Ramadhan*, pp. 14, 16.

¹² (Al-Q. Imran 97)

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ هُوَ أَكْرَمُكُمْ﴾

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is the one who has the most *At-Taqwa*.^[1]

The reward for the *Hajj* that is accepted is Paradise. In the Two *Sababs* it is recorded from Abu Hurairah, may Allāh be pleased with him, that the Prophet ﷺ said:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ بَيْنَهُمَا، وَالْحَجُّ الْمَعْرُورُ لَيْسَ لَهُ حِرَامٌ إِلَّا الْفَحْشَاءُ»

From one *Umrah* to the next is an expiation for what takes place (i.e., sins) between the two. And the accepted *Hajj* has no reward other than Paradise.

Also in the *Sabab*, the Prophet ﷺ said:

«مَنْ حَجَّ لَمْ يَزَلْهُ وَسْمٌ يَسْتَقِرُّ رَحِمَ كَتُومٍ وَلَدَتْهُ أُمُّهُ»

Whoever makes *Hajj* without having intercourse (or without speaking evil speech during *Hajj*) and without doing evil deeds, then he returns as the day his mother gave birth to him.

Indeed Allāh has prescribed *Hajj* upon His worshippers and made it one of the pillars of Islam. Allāh Almighty says:

Explaining this, Shaikh Ibn Baz said:

«وَاللَّهُ عَلَى شَأْنِ حَجِّ الْأَيَّامِ فِي اسْتِغْلَاقِ بَيْتِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ» (١٩٧)

And *Hajj* to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves, then Allāh stands not in need of any of the creatures.^[2]

[1] (Al-Furqan 49:13)

[2] (Al-Imran 3:97)

In the *Two Sabab's*, Ibn Umar related that the Prophet ﷺ said:

أَشْيءُ الْإِسْلَامِ عَلَى خَمْسٍ شَهِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَدَامَ الصَّلَاةَ، وَبَادَ الزَّكَاةَ، وَصُومَ رَمَضَانَ، وَحَجَّ بَيْتِ اللَّهِ الْحَرَامِ.

Islam is built on five: to bear witness that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh, to establish the prayer, to give *Zakat*, to fast Ramadhan, and *Al-Hajj* to Allāh's Sacred House (the Ka'bah).

In his *Sunan*, Sa'id (bin Mansur) related the following saying of 'Umar bin Al-Khattab: "I intended to send men to these regions to see who had sufficient wealth yet had not made *Hajj*, so that I could levy the *Hajab*¹ on them. They are not Muslims, they are not Muslims."

It has been related that 'Ali, may Allāh be pleased with him, said, "Whoever was able to perform *Hajj* but did not perform it, then it is no difference whether he dies a Jew or a Christian."

If one is able to perform *Hajj* but has not performed it, then he must hasten to it. For Ibn Abbas, may Allāh be pleased with them, related that the Prophet ﷺ said:

اسْعَوْا إِلَى الْحَجِّ يَعْزِي الْقَرِيبَةَ فَإِنْ أَحَدُكُمْ لَا يَسْرِي مَا يَقْرَأُ

Hurry to perform *Hajj* — the *Hajj* that is compulsory (i.e., the first one) — for one of you doesn't know what will occur to him. (Recorded by Ahmad)

Based on the following saying of Allāh, *Hajj* becomes compulsory immediately, meaning as soon as one is able to perform it:

وَرَبُّهُ عَلَى نَاسٍ حُجُّ الْبَيْتِ مِمَّنْ اسْتَطَاعَ بِهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ قُدْرَةَ رَبِّهِ عَلَى الْبَاطِلِ أَلْوَنُ مِنَ الدَّهْنِ عَلَى السَّوْدِ ﴿١٩٧﴾

And *Hajj* to the House (Ka'bah) is a duty that mankind owes to

⁽¹⁾ A tax that is paid by Jews and Christians who live in Muslim lands.

Allāh, those who can afford the expenses (for one's maintenance, provision and residence) and whoever disbelieves, then Allāh stands not in need of any of the creatures.^[1]

In his *Akhathab* (sermon), the Prophet ﷺ said:

«يَا أَيُّهَا النَّاسُ، إِنَّ اللَّهَ فَرَضَ عَلَيْكُمْ الْحَجَّ بِمَنْزِلِهِ»

O people indeed Allāh has made *Hajj* obligatory upon you, so make *Hajj*. (Recorded by Muslim).

That *ʿUmrah* (the lesser pilgrimage) is also obligatory is proven by certain *Akhathab*, one of them being the following:

«إِشْلَامٌ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَانْجَمَعَتْ سُبُوحُ اللَّهِ وَبِهِمُ
اقتداءً بِرَبِّهِمْ أَرْبَعًا، وَخُفَّ أَكْبُتٌ وَتَقُورٌ، وَتَقَبَّلَ مِنَ الْحَلِيقَةِ، وَتَشَمَّ
الْوُضُوءِ، وَتَقُومَ نَفْسًا»

Islam is to bear witness that none has the right to be worshipped but Allāh, to establish the prayer, to pay the *Zakat*, to make *Hajj* to the House (*Ka'bah*), to make *ʿUmrah*, to take a shower from *kanakah* (i.e., after performing sexual intercourse or after having a wet dream), to make a complete ablution, and to fast Ramadhan. (Ibn Khuzamah and Ad-Daraqutni from a *Hadith* related by Umar bin Al-Khattab, may Allāh be pleased with him; Ad-Daraqutni said, "This chain is established and authentic.")

In a *Hadith* related by Aishah, she asked the Prophet ﷺ, "O Messenger of Allāh, is there *ihud* upon women?" He ﷺ answered:

«عَلَيْهِنَّ حُجَّةٌ لَا دَانَ فِيهَا الْحَجُّ وَالْعُمْرَةُ»

"Upon them is a *ihud* in which there is no fighting *Hajj* and *ʿUmrah*." (Recorded by Ahmad and Ibn Majah, with an authentic chain.)

Neither *Hajj* nor *ʿUmrah* are obligatory upon a Muslim except once in his life: for the Prophet ﷺ said in an authentic *Hadith*:

«لَا حَجَّ مَرَّةً، وَلَا عُمْرَةً مَرَّةً»

[1] (Ad-Imam 397)

Hajj is once: whosoever does more, then it is voluntary.

Nonetheless it is legislated in Islam to perform both *Hajj* and *‘Umrah* often, a ruling that is based on the following *Hadith* related by Abu Hurairah, may Allāh be pleased with him:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ ثَوَابٌ يَوْمَ بَيْتِهِمَا، وَالْحَجُّ الْمَرْكُورُ نَفْسٌ تَمُوتُ حُرًّا إِلَّا الْحَجَّةُ»⁽¹⁾

From one *‘Umrah* to the next is expiation for what occurs between them (i.e., sins), and the reward for an accepted *Hajj* is none other than Paradise.

Shaikh Ibn Baz - may Allāh have mercy upon him - said:

Though they are not pillars in the religion, Islam has many other deeds that are of paramount importance, such as ordering others to do good deeds and forbidding them from evil. In fact, Allāh described this nation as being the best nation because it orders to do good and forbids evil:

«كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْعَدْلِ وَنَهَوْنَ عَنِ الْفُسْكَ، وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ»⁽²⁾

You are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'ruf* (all that Islam has ordained) and forbid *Al-Munkar* (all that Islam has forbidden), and you believe in Allāh.⁽¹⁾

One of our pious predecessors said, "If one wishes to be from the best of this nation, let him fulfill a condition: ordering others to do good and forbidding them from perpetrating evil."

Another important aspect of Islam that Muslims should be serious about is *ihad* in the way of Allāh, for through it, Allāh's Word is raised, Muslims achieve honor, and Muslim lands are protected from their disbelieving enemies. Ibn 'Umar, may Allāh be pleased with them, related that the Prophet ﷺ said:

«أُوتِيتُ أَنَّ أَدْبَسَ النَّاسِ حَقًّا يُلْهِنُوا أَنْ لَا أَنَا إِلَّا اللَّهُ، وَأَنْتَ مُحَمَّدٌ»

⁽¹⁾ (Al-Bihar 3:10)

رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِنَّا فَعَلْنَا ذَلِكَ غَضَمُوا مِنِّي
يَعْتَمِدُوا وَأَقْرَأَهُمُ إِلَّا بِحَقِّ الْإِسْلَامِ وَحَسَابَتِهِمْ عِنْدَ اللَّهِ

I have been ordered to fight the people until they bear witness that none has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh, they establish the prayer, and they pay the *Zakat* — when they will have done all of that, they will have protected from me their blood and wealth, unless it is by a right, and their account (judgement) is with Allāh. (Agreed upon)

Mu'ath, may Allāh be pleased with him, related that the Prophet ﷺ said:

رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَجُرُودُهُ سَابِقُ الْجِهَادِ هِيَ سَبِيلُ اللَّهِ

The head of the matter is Islam, its pillar is the prayer, and its peak is *jihad* in the way of Allāh. (Ahmad and At-Tirmithi with an authentic chain).

Right after the Muslims pledged allegiance to him as *Khalifa*, Abu Bakr, may Allāh be pleased with him, gave a sermon, and in it he said, "No people leave *jihad* in the way of Allāh except that Allāh strikes them into ignominy." In *jihad*, truth is enforced and falsehood is crushed. Allāh's *Shari'ah* is applied, and the Muslims are protected in their lands from the plots of their enemies.¹¹

This is the end of the intended explanation of the five pillars.

^[1] For what has preceded, refer to the sections entitled *At-Tabaq al-Jadid* and *Mabaashir Ash-Shari'ah* in *Ma-jma' al-Fatawa al-Maqar*, volume 2, by Shaykh 'Abdul-'Aziz bin Baz, may Allāh have mercy upon him.

Lesson Three

The Pillars Of Faith

There are six pillars of Faith. To believe in:

- 1) Allāh.
- 2) His Angels.
- 3) His Books.
- 4) His Messengers.
- 5) The Last Day.
- 6) Divine Preordainment, and that the good and bad of it are from Allāh Almighty.



Before discussing the different pillars of faith, we begin with the following introduction:

1) The Difference Between Islam and Iman (Faith)

Islam and *Iman* are terms that include the entire religion. When they are mentioned together in one place — then *Islam* means the outwardly performed deeds, while *Iman* refers to the affairs of the inside, such as belief. Allāh Almighty says:

﴿قَالِبِ الْأَقْرَبِ، أَمَّا قَالَ لَمْ يُؤْمِرُوا وَلَكِنْ قَالُوا أَسْلَمْنَا﴾

The bedouins say: "We believe." Saw: "You believe not but you only say, 'We have surrendered (in Islam).'"^[1]

In the famous *Hadith* of Ibril, peace be upon him, 'Umar, may Allāh be pleased with him, said, "One day, as we were sitting with the Messenger of Allāh ﷺ, a man appeared before us: he had on him a garment that was pure white and his hair was pure black, though no sign of travel was upon him, not one of us knew him. He sat directly in front of the Prophet ﷺ, making his knees touch those of the Prophet ﷺ, and placing his hands on the Prophet's thighs. He said,

^[1] (Al-Hijrat 49:14)

'O Muhammad! Inform me about Islam.' The Messenger of Allāh ﷺ said,

«إِسْلَامٌ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُصَبِّحَ النَّبِيَّ إِذَا اسْتَطَعْتَ إِلَيْهِ سَبِيحًا»

'Islam is to bear witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh; to establish the prayer; to give *Zakaw*; to fast Ramadhan; to perform *Al-Hajj* to the House (ka'bah), for whoever is able to do so.'

The man said, 'You have spoken the truth.' We were amazed at him because he first asked a question and then affirmed the truthfulness of the answer. He then said, 'Inform me about *Iman*.' The Prophet ﷺ said,

«أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ حَسْرَةً وَشَرًّا»

'To believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainment, the good of it and the bad of it.'

The man said, 'You have spoken the truth.' He then said, 'And inform me about *Ihsan*.' He ﷺ answered,

«أَنْ تَعْبُدَ اللَّهَ تَعَالَى تَعْبَادَةً فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

'To worship Allāh as if you see Him, although you don't see Him, yet He indeed sees you.'

He said, 'And inform me about the Hour.' The Prophet ﷺ answered,

«لَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

'The one who is asked knows not more about it than the questioner.'

He said, 'Then inform me of its signs.' He ﷺ said,

«أَنْ يَرَى الْأُمَمُ بَيْنَهُمْ وَأَنْ يَرَى الْجُمُوعُ الْعُرَاةَ الْعَالَةَ رُغْلَاهُ الشَّدَاءُ يُعْصَوُونَ فِي الْبَيَارِ»

‘That a slave woman will give birth to her female master and you will see the barefooted, naked, poor, guardians of sheep competing in constructing buildings’

The man then left, and I saved for a long period of time, after which the Prophet ﷺ said to me:

«يَا عُمَرُ أَتَلَدْرِي مَنِ السَّائِلُ؟»

‘O Umar! Do you know who the questioner was?’

I said, ‘Allāh and His Messenger know best.’ He ﷺ said,

«فَبِهِ خَيْرٌ أَنْ كُمْ بِمَنْتُمْ دِينَكُمْ»

‘Indeed he was Jibril, coming to teach you your religion’

(Recorded by Muslim)

If the two words — *Islam* and *Iman* — appear separately, then each of them carries the meaning of the other. Allāh Almighty says:

«إِنْ سَأَلْتَهُ مَا الدِّينُ قُلْ الْإِسْلَامُ»

‘Truly, the religion with Allāh is Islam.’^[1]

Here Allāh Almighty described Islam as being the religion, with both its outward and inward legislation. And the Messenger of Allāh ﷺ explained *Iman* to the delegation of Abdul-Qais with the same meaning, that Islam is given in the above-mentioned *Hadith* of Jibril ﷺ. Ibn Abbas, may Allāh be pleased with them, narrated that the Prophet ﷺ ordered them to have faith in Allāh alone, after which he said,

«اتَّبِعُوا مَا أَمَرَ اللَّهُ بِهِ وَاجْتَنِبُوا مَا نَهَى اللَّهُ بِهِ»

‘Do you know what *Iman* in Allāh alone is?’

They answered, ‘Allāh and His Messenger know best.’ He ﷺ said,

«سَهْلَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ تُحِبَّ رَسُولَ اللَّهِ وَتَقُومَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتُحِبَّ رَجُلًا مِنْ رَجُلٍ»

‘To bear witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh, to establish the prayer, to give *Zakat*, to fast Ramadhan...

[1] (Aid Iman 3:29)

We also can appreciate the fact that they have the same meaning when mentioned alone from the *Harith* that discusses the branches of faith; in it, the Prophet ﷺ said:

«أَعْلَاهُ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَدُنَاهُ إِسْلَامَةُ الْأُكْبَى عَنِ الْبُغْيِ»

The highest of them is the saying, 'none has the right to be worshipped but Allāh' and the lowest of them is to remove something harmful from the road.

The different branches of faith that are between the highest and lowest one necessarily include both outward and inward deeds.

It should also be known that outward deeds are not called Islam unless basic belief and faith are first present. If the basic faith is not first present in someone, then even with his deeds, he becomes a hypocrite. Both outwardly manifest deeds, and belief with conviction in the heart are obligatory — one cannot be separated from the other.

One cannot complete the Islam and faith that are obligatory unless he obeys Allāh's commands and avoids His prohibitions; if one truly wishes completeness — which implies that there are degrees to deeds and belief — then he must increase his faith and perform many voluntary deeds.

2) The Definition Of *Iman*

First, its meaning in the Arabic Language: Belief that necessitates both acceptance and submission.

The meaning of *Iman* in the *Shar'iah*: Belief in the heart, acknowledgement with the tongue, and action with the limbs - it increases through obedience and decreases with sin.

Actions Are Included in the Term *Iman*?

Actions are included in the term *Iman*, a fact that is supported by the Qur'an, the Sunnah, and the consensus of the earlier generations of Muslims. Allāh Almighty says:

﴿وَمَا كَانَ آمَنَ بِمُصِيبِكُمْ﴾

And Allāh would never make your *Iman* (prayers) to be lost

(i.e., your prayers offered towards Jerusalem).^[1]

Here, the term *aman* is referring to prayer, so Allāh is in effect saying to them: Your prayers that you prayed while you faced Jerusalem before you were ordered to turn toward the Ka'bah are not lost.

The Prophet ﷺ said:

«الْأَمَانُ بِطُغْ وَاسْتَعْوَى (أَوْ بِطُغْ وَاسْتَعْوَى) شُعْبَةٌ دَقِيقَةٌ قَوْلٌ لَا إِلَهَ إِلَّا اللَّهُ وَشُعْبَةٌ أَمَّا لَكَ عِي الطَّرِيقِ وَأَحْيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

Aman consists of more than seventy (or more than sixty) branches, the best of them is the saying, "None has the right to be worshipped but Allāh," and the lowest of them is removing something harmful from the road (or path); and modesty (shyness) is one of the branches of *aman*. (Recorded by Muslim)

Imam Ash-Shafi'i related that there was a consensus among the Companions and their followers regarding this issue.

3) Faith Increases And Decreases

Faith increases and decreases. It increases with obedience and decreases with sin. There are many proofs which show that faith increases and decreases, and among them are the following:

1) Allāh Almighty says:

«وَجَعَلْنَا لَهُمْ أَزْوَاجَ ذُرِّيَّتِهِمْ مِنَ الْمَلَائِكَةِ وَقَدْ جَعَلُوا لَهُمْ عِزًّا وَإِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ عَاطِفٌ»

And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and the believers may increase in faith.^[2]

2) Allāh Almighty says:

«إِنَّمَا يَتُوبُ عَلَى الَّذِينَ يَظُنُّونَ أَنَّهُمْ لَمْ يَكْفُرُوا بِاللَّهِ وَلَمْ يَكُنْ لَهُمْ بَيِّنَاتٌ لِّمَا كَانُوا يَعْمَلُونَ»

[1] (Al-Baqarah 2:143)

[2] (Al-Ma'athah 74:31)

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

The believers are with those who, when Allah is mentioned, feel a fear in their hearts and when His verses (that is, an) are recited to them, they (i.e. the verses) increase their faith and they put their trust in their Lord (where) Who performs the *hukm* and spreads out of that We have provided them. It is they who are the believers in truth. For them are grades of *jannat* with their Lord and forgiveness and a provision provision (Paradise).¹¹

- 3) Abu Sa'ad al-Dhahabi, may Allah be pleased with him, related that he heard the Prophet, *ﷺ*,

قال: لا شيء منكم إلا وله قلبان، قلبان في الدنيا وقلبان في الآخرة، فمن كان قلبه في الدنيا كان في الدنيا، ومن كان قلبه في الآخرة كان في الآخرة.

Whoever from you sees an evil let him change it with his hand, if he is not able, then with his tongue, and if he is not able, then with his heart, and that is the weakest level of faith.

This *Hadith* not only indicates the different levels of changing evil, but it also indicates that changing evil is part of faith. The weakest level of faith is to change evil with one's heart, the other two ways of changing evil are a stronger level of faith. And Allah knows best.

- 4) In early *Hadith* regarding the branches of faith, we learn that faith includes a number of branches — each is strengthened in some. Regarding some of these actions, faith disappears when they disappear, such as the two serious ones of faith. With other actions, faith doesn't disappear when they disappear, such as some very worshipping harmful to one's soul. The more branches of faith one holds and applies, the higher will be the level of his faith.

After establishing the reality that faith increases and decreases, we must consequently appreciate that the people of faith are at different levels: some have a complete faith while others are at lower levels; one may even be a believer because of his faith and at the same time an evildoer because of a great sin he perpetrated — though he has

[1] (Al-Na'jal 8:24)

faith is deficient due to his sin.

Because some wrongly take deeds outside of the category of faith, they consequently believe that faith neither increases nor decreases and that people are equal in the level of their faith. They equate the most wicked person's faith with that of one of the Prophet's Companions, may Allāh be pleased with them. This notion is categorically false, for it goes against the Qur'ān, the Sunnah, and sound reasoning—there are so many contradictions within the idea that deeds are not a part of faith, that the idea itself becomes invalid.

As for faith in Allāh, it is a certainty of belief that Allāh is the Lord and Sovereign of all that exists, that He is the Creator and Planner and Sustainer of the entire universe, that He alone — and without a partner — deserves to be worshipped, that all that is worshipped other than Him is worshipped in vain, that Allāh has the most exalted and perfect attributes, and that He is far above from having any fault or defect.

4) The Effects Of Disobedience On Faith

Disobedience is the opposite of obedience to Allāh, and the term embraces both leaving a command and perpetrating that which is prohibited. We have already learned that faith is slightly more than seventy branches, the highest of which is the saying, "None has the right to be worshipped but Allāh," and the lowest of which is removing something harmful from the path. So the branches of faith are not of one level in terms of size and significance, and the same can be said for disobedience. Some sins nullify faith itself, as in the following verse:

﴿كَذَّبَ وَعَصَى﴾ (١)

But [Fara'awn (Pharaoh)] belied and disobeyed!^[1]

Some sins are at a lower level: the perpetrator does not exit from a state of faith, but his faith is definitely diminished by committing those sins. When one commits a major sin, such as fornication, drinking alcohol, or stealing, and when he at the same time doesn't believe that those actions are permissible, piety, righteousness, and illumination leave his heart, even though the basic level of

[1] (An-Naazi'at 79:21)

acceptance or belief in Allāh may remain in his heart. If he repents to Allāh and does good deeds, light and piety return to his heart. But if he persists in perpetrating sins, the covering on his heart will increase and grow, until it will completely cover his heart — we seek protection in Allāh — at which time he will not know good from evil.

In a *Hadīth* recorded by Imam Ahmad, Abu Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said:

إِنَّ أَمْرًا مِنْ إِذَا أَصَبَ نَسَبٌ نَكَبَهُ سَوْدَانٌ هِيَ قَلْبُهُ، فَإِنْ سَابَ وَنَدَعَ وَاللَّهِ لَمَقَرَّ صَوْنُ قَلْبِهِ، وَإِلَّا: أَنْتَ حَتَّى يَغْلُو ذَلِكَ نَابُ الرِّبِّسِ الْيَسِيِّ دَكَّرَ اللَّهَ - عَزَّوَجَلَّ - هِيَ الْقُرْآنُ ۝

Verily when a believer sins, a black dot appears on his heart, if he repents, desists, and asks (Allāh) forgiveness, then his heart will be polished. But if he increases (in his sins) then the spot increases and grows until his heart will be covered by the *Ran* (covering of sins and evil deeds) that Allāh mentioned in the Qur'an

﴿كَلَّا بَلْ عَلَى قُلُوبِهِمْ مَاءٌ كَافٍ يَكْفِيهِمْ﴾ ۝

Na' But on their hearts is the *Ran* (covering of sins and evil deeds) which they used to earn. ¹¹

5) Actions That Nullify One's Faith And Islam

Here we are referring to those actions that nullify one's faith after one has already entered into a state of faith; here are some of those actions:

- 1) If one rejects the belief in Allāh's Lordship, or anything that comes under that belief, one's faith becomes void:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُبْدِيهِ إِلَّا ظُلْمٌ يَبْهَتُونَ﴾
 ۝ هِيَ لَمْ تَلَمْ يَنْظُرُوا ۝

And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (the time)." And they have no knowledge of it, they only

⁽¹¹⁾ (Al-Jalalīn 83:1-4)

In another verse, Allāh Almighty says:

﴿لَهُمْ دَعْوُهُمْ يُصْرُ ۖ أُولَٰئِكَ هُمُ الذُّكُورُ ۚ لَا يَسْتَجِيبُ لَهُمْ سَوًّا إِلَّا سَبْحًا ۚ وَلَهُمْ فِي يَوْمٍ ذُو بَعْرٍ ۖ وَهُمْ لَا يَسْمَعُونَ ۚ وَلَهُمْ فِي يَوْمٍ ذُو بَعْرٍ ۖ وَهُمْ لَا يَسْمَعُونَ ۚ وَلَهُمْ فِي يَوْمٍ ذُو بَعْرٍ ۖ وَهُمْ لَا يَسْمَعُونَ ۚ﴾^[1]

For Him is the Word of Truth. And those whom they invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error.^[1]

- 4) Rejecting anything that Allāh has affirmed for Himself or that the Prophet ﷺ has affirmed for Him. Also, ascribing to someone from creation some of those qualities that are specific to Allāh, such as knowledge of the unseen. And finally, affirming something that Allāh has negated about Himself or that the Prophet ﷺ has negated about Him. Addressing the Messenger of Allāh ﷺ, Allāh Almighty says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ هُوَ اللَّهُ ۝ قُلْ لَمْ يَكُنْ لَكَ شَرِكٌ ۝ قُلْ لَمْ يَكُنْ لَكَ شَرِكٌ ۝ قُلْ لَمْ يَكُنْ لَكَ شَرِكٌ ۝﴾^[2]

Say: "He is Allāh, (the) One *Allāhus Samad* (Allāh—the Self-Sufficient Master Whom all creatures need, He neither eats nor drinks), He begets not, nor was He begotten, And there is none co-equal or comparable unto Him."^[2]

And Allāh Almighty says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذُرُوا بَيْنَكُمْ وَبَيْنَ آلِ كُفْرٍ ۚ إِنَّمَا تُحِبُّونَ ۚ﴾^[3]

And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.^[3]

[1] (An-Ra'd 13:1-4)

[2] (Al-Ikhlās 112:1-4)

[3] (Al-A'raf 180)

And Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ سُبُلَ الَّذِينَ آمَنُوا وَلَا حُدُودَ الْأَعْيُنِ ۚ وَمَنْ يُفْعَلْ فِيهَا شَيْءٌ فَهُوَ غَافِلٌ عَمَّا يُوقَفُ ۚ﴾

But no, by your Lord, they can have no faith until they make war (i) Muhammad (ﷺ) judge in all disputes between them, and find in themselves no resource against what decrees and accept (them) with full submission. ¹⁷

﴿وَمَنْ يُضِلَّهُمْ فَلَيْسَ بِنَذِيرٍ لَهُ ۚ﴾

And whomever does not judge by what Allah has revealed, such are the *Kafirs* (i.e. disbelievers — of a lesser degree as they do not act in Allah's Laws) ¹⁸

- 7) One's faith is also nullified by not deeming the prohibitions and disbelievers to actually be disbelievers, i.e. even such like whether they are disbelievers, because that is to have doubt in what the Messenger of Allah ﷺ came with. Allah Almighty says:

﴿وَلَا تَتَّبِعُوا هَذِهِ سُبُلَ الَّذِينَ آمَنُوا وَلَا حُدُودَ الْأَعْيُنِ ۚ وَمَنْ يُفْعَلْ فِيهَا شَيْءٌ فَهُوَ غَافِلٌ عَمَّا يُوقَفُ ۚ﴾

And said: Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that in which you invite us. ¹⁹

- 8) Mocking or making fun of Allah, of the Qur'an, the religious Islamic remarks and parashmentes, the Messenger of Allah ﷺ, of the Prophets, and so on, regardless of whether one is mocking joking or seriously. Allah Almighty says:

﴿وَلَا تَتَّبِعُوا هَذِهِ سُبُلَ الَّذِينَ آمَنُوا وَلَا حُدُودَ الْأَعْيُنِ ۚ وَمَنْ يُفْعَلْ فِيهَا شَيْءٌ فَهُوَ غَافِلٌ عَمَّا يُوقَفُ ۚ﴾

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah and His (i.e. His prophets, scriptures, verses, laws, signs, revelations, etc.) And His Messenger that you were mocking? Make no

¹⁷ (Surat An-Nur 24:64)

(Surat Al-Baqara 2:255)

¹⁸ (Al-Baqara 2:255)

excuse; you have disbelieved after you had believed.^[1]

- 9) Helping and backing the disbelievers against the Muslims. Allāh Almighty says:

﴿وَمَنْ يَتَّخِذْ مِنْهُمْ وَلِيًّا فَلْيَسْلَمْ يَلُوكَ اللَّهُ أَلْوَافًا يُدْخِلُ فِي أُلُوفِهِ مَنْ يَشَاءُ ۚ وَاللَّهُ شَاكِرٌ عَلِيمٌ ۝﴾

And if any among you takes them as *Awliya'*, then surely he is one of them. Verily, Allāh guides not those people who are wrongdoers.^[2]

- 10) Believing that it is permissible for a certain person to not follow the guidance of Prophet Muhammad ﷺ. Allāh Almighty says:

﴿وَمَنْ يَتَّبِعْ آيَاتِي يَتَّبِعْ رِسَالَاتِي وَلْيُخْشِعْ لِقَوْلِي ۚ أَتُحِبُّ الْوَيْلَ ۚ﴾

And whomever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.^[3]

- 11) Turning away, either completely from Allāh's religion, or turning away from those actions that are necessary to the correctness of one's Islam — neither learning nor applying those actions. Allāh Almighty says:

﴿وَمَنْ يَفْرُغْ مِنْ دِينِهِ أَوْ مِنْ دِينِ رَبِّهِ فَحَرِيدٌ ۚ﴾

And who does more wrong than he who is reminded of the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside there from? Verily, We shall exact retribution from the criminals.^[4]

- 12) Hating anything that the Prophet ﷺ came with, even if one practices that which he hates. Allāh Almighty says:

﴿وَمَنْ يَكْفُرْ بِالْآيَاتِ وَالْحُكْمِ وَالْأَسْمَاءِ الَّتِي سَمَّاهُ اللَّهُ بِهَا ۚ﴾

That is because they hate that which Allāh has sent down, so He has made their deeds fruitless.^[5]

- 13) Practicing magic or being pleased by magic. Allāh Almighty says:

^[1] (Al-Taḥrīb 76:66)

^[2] (Al-Ma'idah 5:51)

^[3] (Al-Imrān 3:78)

^[4] (Al-Sajdah 32:22)

^[5] (Muḥammad 47:5)

﴿وَمَا جُعِلَ مِنْ أَحَدٍ مَعْنَى نَفْوٍ إِلَّا إِنَّمَا عُرِضَ بِكُمْ فَالَا تَكْفُرُوا﴾

But neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."^[1]

These are the most common actions or beliefs that nullify one's faith; however, there are many others, even though most of them return to rejecting the Qur'an or a part of the Qur'an, doubting in the fact that it is a miracle, degrading the Qur'an or a part of it, deeming something lawful when there is a consensus that it is unlawful — such as fornication or drinking alcohol, finding fault in the religion or cursing it, or abandoning the prayer — and we seek refuge in Allāh from misguidance. And Allāh Almighty knows best.

^[1] (Al-Baqarah 2:102)

The Pillars And Branches of Faith

The Pillars Of Faith

In Arabic, the word used for pillars is *Arkan*, the singular of which is *Rukn*; the *Rukn* of something is its strong side. There are six pillars of faith:

- 1) Faith in Allāh
- 2) Faith in the Angels
- 3) Faith in the Book
- 4) Faith in the Messengers
- 5) Faith in the Last Day
- 6) Faith in the Divine Preordainment, both the good and bad of it

The proof for these six being the pillars of faith is found in the answer Allāh's Messenger ﷺ gave when Jibril, peace be upon him, asked him about faith. He ﷺ answered:

«أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

To believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainment, the good and bad of it. (Recorded by Muslim)

The Branches Of Faith

The Arabic word for branches is *Shu'ab*, the singular of which is *Shu'ab*, which means a characteristic or a component. The branches of faith, then, are its many components; in one *Hadith*, we learn that those components are more than seventy in number. Abu Hurairah, may Allāh be pleased with him, related that the Prophet ﷺ said:

«إِلَٰهِيَّانُ يَصُغُّ وَسُعُورٌ (أَوْ يَصُغُّ وَيُسُورُ) شُعْنَةٌ، فَأَفْصَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِقَاعَةُ الْأَتَى عَلَى الطَّرِيقِ»

Faith consists of more than seventy (or more than sixty) branches, the best of which is the saying, "None has the right to be worshipped but Allāh," and the lowest of which is to remove something harmful from the road. (Recorded by Muslim)

The Messenger of Allah ﷺ clarified that the best of these components or branches is *Tawhid*, which is obligatory upon every person, and upon which hinges the validity of other components. The lowest of them is to remove something that might harm a Muslim. Between these two branches, there are a number of other branches — such as love for the Messenger of Allah ﷺ, loving for a brother what one loves for himself, and *ukhwal*. The branches are not clearly mentioned altogether in the Sunnah; however, some scholars, such as Al-Bahā'ī in *Al-Kāmil fī Ma'ārif al-Haqiqāt*, have tried to infer what they are and enumerate them.

Some of the main branches are like supports, without which faith disappears in a person. For example, one's faith is invalid if he disbelieves in the Last Day, for Allah Almighty says:

﴿مَنْ يَمُوتْ يَدِينُ عَلَىٰ مَا كَانَ عَلَىٰ بَنِيهِ ۚ وَسِعَ الْعِلْمُ عِلْمَ رَبِّهِ ۚ﴾¹¹

The disbelievers pretend that they will never be resurrected (for the Account). Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did, and that is easy for Allah."¹²

Some of those branches are less significant than supports, and thus one's faith does not leave due to their absence; nonetheless, one's level of faith decreases and one might even be described as a diner of wicked deeds. One example of this category is for one to treat his neighbor badly. Abu Hurayrah, may Allah be pleased with him, related that the Messenger of Allah ﷺ said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَهُوَ يُحَرِّمُ أَنْ يَضْحَكَ عَلَىٰ نَجِسٍ»
 «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَهُوَ يُحَرِّمُ أَنْ يَضْحَكَ عَلَىٰ نَجِسٍ»
 «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَهُوَ يُحَرِّمُ أَنْ يَضْحَكَ عَلَىٰ نَجِسٍ»

Whoever believes in Allah and the Last Day, then let him speak well or otherwise remain quiet. Whoever believes in Allah and the Last Day, then let him honor his neighbor. And whoever believes in Allah and the Last Day, then let him

¹¹ (Al-Tajdeed 1:47)

honor his guest. (Recorded by Al-Bukhari)

A single person may have some of the components of faith while at the same time he has some of the components of *Nifaq* (hypocrisy); for the latter category, he deserves punishment, but he will not dwell in the Hellfire for eternity because of the faith he has in his heart. And Allāh Almighty knows best.

The First Pillar of *Iman*

Belief In Allāh

Having faith in Allāh means to believe with certainty and conviction that Allāh is the Lord and Sovereign of all that exists, that He is the Creator and Planner and Sustainer of the entire universe, that He alone — and without a partner — deserves to be worshipped, that all that is worshipped other than Him is worshipped in vain, that Allāh has the most exalted and perfect attributes, and that He is far above from having any fault or defect. Faith in Allāh consists of the following:

1) *Tauhid Ar-Rabbāniyyah*

This means to believe that Allāh Almighty is the only Creator, King, Planner, and Sustainer of all that exists. First, that He is the sole Creator of all that exists:

﴿إِلَٰهُ لَا يُدْرِكُهُ الْبَصَرُ وَلَا يَكُونُ لَهُ أَكُودٌ﴾

Surely, His is the Creation and Commandment.^[1]

And Allāh Almighty says:

﴿هَلْ مِنْ دُونِ اللَّهِ إِلَٰهٌ يُرْسِلُ الْمَاطِرَ مِنَ السَّمَاءِ وَالْأَرْضِ﴾

Is there any creator other than Allāh who provides for you from the sky (rain) and the earth?^[2]

﴿قُلْ مَنْ مَوْلَاكُمْ إِنْ كُنْتُمْ مُعْتَدِلِينَ﴾

Say "In Whose Hand is the sovereignty of everything?"^[3]

[1] (Al-A'raf 3:1)

[2] (Fathr 35:3)

[3] (Al-Ma'idah 23:88)

Allah alone deserves to be worshipped. All that is worshipped other than Him is falsely worshipped. Allah Almighty says:

﴿لَا إِلَهَ إِلَّا اللَّهُ الْمَنَّانُ الَّذِي يَكْفُلُ الْمَسْكِينِ﴾

That is because Allah, He is the Truth, and that which they make besides Him is *al-Mufal* (false) such as Satan and all other false deities).^[1]

And Allah Almighty says:

﴿وَلَا تَقْرَأُ الْكِتَابَ إِلَّا بِإِذْنِ رَبِّكَ﴾

Set out up with Allah, and other *deities* (p. 4), or you will be shown requited, forsaken (in the Hell-fire).

Most people distribute in and reject this warning, and it was because of this that the Messengers were sent and the Books were revealed. Allah Almighty says:

﴿وَلَا تَقْرَأُ الْكِتَابَ إِلَّا بِإِذْنِ رَبِّكَ﴾

And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): *Just follow what was [made] has the right to be worshipped but I (Allah) do not worship Me (alone and in the etc.).*^[2]

3) *Tamheed Al-Ammar*' means: first

This category involves believing in Allah and in His Attributes in the way that is taught to us in the Qur'an and the Sunnah, and in a way that is appropriate for Allah, and that is achieved by affirming that which Allah affirmed for Himself, or what His Messenger affirmed, and by rejecting what Allah Almighty rejected from Himself, or what His Messenger rejected from Him — with all distinguishing such attributes of rejecting them, and with all saying 'No' — thus are not believing that they are similar to the attributes of the creatures. Allah Almighty says:

﴿مَنْ شَاءَ فَلْيُكْفِرْ﴾

[1] (Zugmaat 31:30)

[2] (Al-Ammar' 17:22)

[3] (Al-Ambiyat' 21:25)

There is nothing like unto Him, and He is the All-Hearer the All-Seer.¹¹

There are many groups and sects that have gone astray regarding this category.

A topic that can be attached to faith in Allāh is faith in the unseen. We must first discuss its meaning and then its influence on the beliefs of the Muslim.

The Meaning Of Faith In The Unseen

Aḡ-ḡhaib, or the unseen, refers to anything that is hidden from the senses, whether it is known or unknown. Belief in the unseen — i.e., in that which cannot be perceived by the senses — is not gained by genius of the mind; rather, it becomes known through what the Prophets inform us. Belief in the unseen is one of the qualities of the believer, for Allāh Almighty says:

قَالَ: اِنَّكَ الْكَاشِفُ لَا يَبْجِهْ هَدَى السَّعْيِ ۚ لَيْسَ يُؤْمِنُ بِحَقِّ
رَفِيقِهِ الْمَكْرُوهِ وَبِزَيْفَتِهِمْ يُفْقَرُ ۚ ﴿٩﴾

Al ḡLam-Mīm. This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are pious. Who believe in the *ḡhaib* and perform *As-Salat* and spend out of what we have provided for them.¹²

Regarding their belief in the *ḡhaib*, or the unseen, there are two views:

- 1) They believe in that which is hidden from the senses, and this specifically refers to those hidden matters that Allāh and His Messenger ﷺ have informed us about.
- 2) They believe in Allāh now that they do not see Him just as they would were they able to see Him, as opposed to the hypocrites. There is no contradiction between the two meanings, for they must both be present in the believer.

¹¹ (Ash-Shura 42:11)

¹² (Al-Baqara 2: 129)

- 3) A scene of an ignorant or foolish worldly appearance, even though a scene of lifting one's heart with faith, with belief that this world and its pleasures will vanish, that the Hereafter is the everlasting life, that happiness is not in one's mind alone, and that the eternal shall be chosen over the transient. Allah Almighty says:

﴿وَمَا هِيَ إِلَّا الْحَيَاةُ الدُّنْيَا ۖ وَمَنْ يُهْلِكِ الدُّنْيَا فَقَدْ خَسِرَ خَسِرًا عَظِيمًا ۝﴾

سورة النور

And this life of the world is only an appearance and a play³³ before the face of the Hereafter, that is the life which (the eternal life that will never end) it does not know.³⁴

Allah informs us about the wife of Harun, who was not content with the pleasures of life that she had and she asked to be saved from Harun and his wealth, to go to the Hereafter her share of the light of faith in Allah Almighty and the Hereafter that was on her heart:

﴿يَا زَيْنَبُ أَطُوبَ عَلَيْكَ مَا مَكَرُوا بِكَ وَلَا يَتَّبِعُكَ اللَّهُ مِنْ حِينٍ وَلَا يَكُونُ لَكَ مِنْ حِينٍ خِزْيٌ وَلَا عَذَابٌ ۝﴾

سورة النور

And Allah has set forth an example for those who believe the wife of Harun, when she said: "O Lord! Help me to get a home with you in Paradise, and save me from Harun and his wealth, and save me from the people who are unrighteous."³⁵

- 4) Riches and riches disappear. When people strive to fulfill their desires and have, using unlawful means, riches and riches will spread. But when one believes in the unseen — in Allah's promise of reward and warnings of punishment — one begins to hold himself accountable for all of his deeds, hoping for reward and fearing punishment. When one truly believes that he will get his reward from Allah, he will work hard in changing all of his deeds, hoping for an everlasting reward. In both ways this path, people will stand before themselves as individuals and as nations. Allah Almighty says:

³³ (أشياء متبدلة 2:11)

³⁴ (Al-Tahrim 66:11)

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The Second Pillar of Justice

Bottled in The Americas

The Definition of Assets

The language regarding the bride and her parents is biblical and the language is biblical. There are also a number of items that are biblical which make the marriage. It is also said to have been observed in Jewish marriages. There are other items that are well known to the public regarding.

[1] <https://doi.org/10.1007/978-1-4939-9967-5>

Belief In The Angels

Belief in the angels is the second pillar of faith, and what this pillar means is for us to believe with certainty that Allāh has angels that exist: they are created from light, and they do not disobey Allāh in what He orders them, while they perform that which they are commanded.

Proofs Indicating That It Is Obligatory To have Belief In Them

1) Allāh Almighty says:

﴿وَمَنْ الرُّسُولُ جَاءَ الرُّسُولَ بِهِمْ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ﴾

The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. ^[1]

2) Allāh Almighty says:

﴿أَنسَ يَرَىٰ أَن يُؤْتَىٰ دِيوَاهُمْ مِنْ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ يَدًا مِنْ أَمْرِ اللَّهِ وَتُؤْتَىٰ لَاهِرًا بِالْكَهْفِ وَكَسْبٍ سَائِسَةٍ﴾

It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets...^[2]

Allāh Almighty says:

﴿وَمَنْ كَفَرَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَآخِرَ مَا صَلَّيْتُ عَلَيْهِ﴾

And whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away ^[3]

3) When Jibril asked the Prophet ﷺ about *iman*, he ﷺ said:

«أَنْ تُؤْمِنَ بِاللّٰهِ وَفَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَسْرِ

[1] (Al-Baqarah 2:285)

[2] (Al-Baqarah 2:177)

[3] (Al-Misc' 4:136)

sends him to the Prophets and Messengers. Allah Unmasks and

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ الَّتِي اتَّخَذُوا فَتَكُونُوا مِنَ الْخَاسِرِينَ﴾

Which the trustworthiness *Rah* [libel (calumnies)] has brought down upon your heart that so you may be of the warners.¹¹

third of it along with my family and I will return one-third..."
(Recorded by Muslim)

This *Hadith* is referring to the angels who divert the rains according to Allāh's Will.

There is an angel who is entrusted with the Trumpet, his name is Israfil, peace be upon him. He will blow into it twice by Allāh's Command: the first time he blows it, people will become terrified and swoon away, and the second blowing is for the resurrection. Allāh Almighty says:

﴿وَنُفِثَ فِي الصُّورِ فَصَبَقَ مِنْ فِي السَّمُومِ وَمَنْ فِي الْأَرْضِ وَلَا مَنْ شَاءَ مِنْهُ ثُمَّ نَفَخَ فِيهِ نُفُثَ مِنْهُ فَجَاءَ كُلُّ نَفْسٍ خُشْعًا ۝﴾

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will blown a second time and behold, they will be standing, looking on (waiting).^[1]

Another angel we know of is the one entrusted with the task of taking souls, the Angel of Death, and we also know that he has helpers. Allāh Almighty says:

﴿فَمَنْ يَتَوَكَّلْ عَلَىٰ مَلِكِ السَّوْمِ الْأَيْ رَبِّكُمْ ثُمَّ يَتَوَكَّلْ عَلَىٰ رَبِّكُمْ يُرْحَمُوا ۝﴾

Say "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."^[2]

Some angels are the keepers of Paradise, for Allāh Almighty says

﴿وَسَبِّحِ لِلَّهِ نَقْمًا ۖ لَهُمْ فِي رَحْمَةِ رَبِّكَ حَقٌّ ۖ وَتُحِثُّ أُنُورُهُ وَقَالَ لَهُمْ رَبُّهُمْ أَلَا يَتَذَكَّرُونَ ۖ فَالْمَلَكُوتُ حَقٌّ ۖ﴾

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say "Salamun Alaikum (peace be upon you)! You have done well, so enter here to abide therein."^[3]

[1] (Az-Zumar 39:68)

[2] (As-Sajdah 32:11)

[3] (Az-Zumar 39:73)

There are other angels who are the keepers of the Hellfire — the *Zabaniyah* — and they are nineteen in number. At their forefront is Malik. ﷻ Allāh Almighty says:

﴿وَلَقَدْ جَاءَنَا مَلَكٌ ذُو قُوَّةٍ يُسَبِّحُ بِحَمْدِ رَبِّهِ لَيْلاً وَنَهَاراً ۚ وَالْغُلَامُ يَسُودُهُ ۚ إِنَّهُ غَفُورٌ ذُو غَضَبٍ ۚ﴾^[1]

And what will make you know exactly what Hellfire is? It spares not (any sinner), nor does it leave (anything unburnt)! Burning and blackening the skins! Over it are nineteen (angels as guardians and keepers of Hell). And We have set none but angels as guardians of the Fire.^[1]

And Allāh Almighty says,

﴿وَيَسْمِعُ بَيْنَهُ عِلْمٌ كَذَلِكَ يَسْأَلُ مَلَكُ﴾^[2]

And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever."^[2]

Then there are the angels that protect man in all situations, and they are called *Al-Miracibat*. Allāh Almighty says,

﴿لَكُمْ مَعْبُودَاتٌ مِنْ بَنِي إِسْرَءِيلَ وَمِنْ خَلْقِهِ ۚ مَعْبُودَاتٌ مِنْ أَمْرِ اللَّهِ﴾^[3]

For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allāh.^[3]

﴿وَهُوَ تَعَالَى فَوْقَ عِبَادِهِ ۚ وَرَبُّنَا عَلَيْكُمْ حَفِظُهُ﴾^[4]

He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you.^[4]

There are some angels who are entrusted with the fetus in the womb: when the fetus has spent four months in the womb, Allāh sends an angel and orders the angel to write his provision, his lifespan, his deeds, and whether he will be miserable or happy. All of

^[1] (Al-A'raf 13:11)

^[2] (Zabur 13:11)

^[3] (Al-Fat 13:11)

^[4] (Al-Araf 13:11)

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There are also steps that are required to be participating in the trial process when he is part of the group that will receive the trial treatment, and the doctor — he has a responsibility in the therapy.

there between its two

William Lloyd Garrison had criticized the struggle with James O'Connell in a somewhat superficial manner — he was saying that he was not the best of the struggle because a more able man would have won it. He was not a very able champion of John Smith's cause — he was the wrong type of man to be chosen. But his criticism was not that of a man who had been studying — intensely — the struggle for the redemption of Irish slaves.

[illegible]

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him firm when he is afraid, and they strive for his welfare, in both this life and the Hereafter.

On the other hand, they do not love the disbelievers, the oppressors, and the wrongdoers; rather, they show enmity toward them, waging war against them, making their hearts shake. The angels send punishment upon them by Allāh's Will and they curse them. They are Allāh's Messengers among the creation and they are the ambassadors between Allāh and His worshippers. They execute His Commands all over the world and they raise matters up to Him."

The proofs in the Qur'an and Sunnah regarding the above require much space to enumerate; they are well-known, however, and some of them we have already mentioned.

The Fruits Of Believing In The Angels

Belief in the angels reaps many fruits; among them are the following:

- 1) One appreciates the greatness, strength, and power of Allāh, for greatness in the creation results from the greatness of the Creator.
- 2) One must be thankful to Allāh for the care He shows to the children of Adam, whereby some angels are entrusted to protect man, to write his deeds, and to do other tasks that are related to the welfare of man.
- 3) One must love the angels because of their prodigious worship of Allāh Almighty

The Third Pillar Of *Iman*

Belief In The Revealed Books

In Arabic, the word for the books is *Kutub*, the plural of *Kitab*, meaning that which is written. Here books refers to those Books that Allāh Almighty revealed to His Messengers, as a mercy and guidance to all human beings, so that through the Books, they could achieve happiness in this life and in the Hereafter.

Belief in Allāh's Books is one of the pillars of *Iman*. This means that we must believe with certainty that Allāh has certain Books that He revealed to His Messengers, so that they would reach His worshippers with the clear truth. Those Books consist of Allāh's

الله).^[1]

This verse describes the faith of the Prophet ﷺ and of the believers; it clarifies the faith they have been ordered to have — faith in Allāh, in His Angels, in His Books, in His Messengers — without differentiation between them. Therefore disbelief in some of them is tantamount to disbelief in all of them.

4) Allāh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ مِنَ قَبْلِهِ وَمِنَ النَّبِيِّ
الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِهِ وَهُوَ الَّذِي
يُضِلُّ الْغَافِلِينَ ۝١٧١﴾

O you who believe! Believe in Allāh, and His Messenger, and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.^[2]

In this verse, Allāh Almighty orders us to believe in Allāh, in His Messenger, in the Book revealed to the Messenger — the Qur'an, and in the Books revealed before the Qur'an. An important point to understand here is that Allāh joined disbelief in the Angels, Books, Messengers, and the Last Day with disbelief in Him.

4) When Jibril asked the Prophet ﷺ about faith, he ﷺ said:

«أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ مَا قَضَىٰ جِبْرِيلُ»

To believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainment — both the good and bad of it.

In this *Hadith*, the Prophet ﷺ informed us that belief in the Books is one of the pillars of faith.

[1] (Al-Baqarah 2:285)

[2] (An-Nisa: 4:40)

What Belief In The Books Includes

Belief in the Books includes four matters:

- 1) Belief that they were indeed sent down or revealed from Allāh.
- 2) Belief specifically in those Books that Allāh taught us the names of, such as the Qur'an. Allāh Almighty says:

﴿وَرَوَاهُ عَلَيْكَ لَكُنْ بِبَيِّنَاتٍ مِنْ رَبِّكَ وَهُدًى وَرَحْمَةً لِلْعَالَمِينَ﴾

And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (as Muslims).^[1]

The Tawrah that Allāh revealed to Musa, peace be upon him:

﴿وَرَوَاهُ آدَمُ لَقَدْ هَدَىٰ فِيهَا هُدًى وَنُورٌ﴾

Verily, We did send down the Tawrah [to Musa], therein was guidance and light.^[2]

The Injil that Allāh revealed to 'Isa, peace be upon him:

﴿وَوَقَدْ عَلَّمَهُ الْوَحْيُ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا فِي التَّوْرَةِ وَهُدًى وَنُورٌ﴾
﴿لَقَدْ هَدَىٰ فِيهَا هُدًى وَنُورٌ﴾

And in their footsteps, We sent 'Isa, son of Maryam, confirming the Tawrah that had come before him, and We gave him the Injil, in which was guidance and light.^[3]

The Zabur that Allāh gave to Dawud, peace be upon him:

﴿وَوَاتَيْنَا دَاوُدَ زَبُورًا﴾

And to Dawud We gave the Zabur.^[4]

And the Scriptures of Ibrahim and Musa, peace be upon them:

﴿لَقَدْ هَدَىٰ فِيهَا هُدًى وَنُورٌ﴾

Verily! This is in the former Scriptures, the Scriptures of

[1] (Ar-Ra'd: 1-5)

[2] (Al-Ma'idah: 44)

[3] (Al-Ma'idah: 46)

[4] (Ar-Ra'd: 4-5)

Ibrahim and Musa. ^[1]

- 3) We must apply the rulings and laws of the Qur'an, but moreover, we must be pleased with those rulings, submitting to them, regardless of whether we understand the wisdom for any given ruling or not. We must also know that all of the previous Books have been abrogated by the Noble Qur'an, for Allāh Almighty says:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّبًا عَلَيْهِ﴾

And We have sent down to you the Book (this Qur'an) in truth, confirming the Scripture that came before it and *Mubayyinatan* over it (the earlier Scriptures). ^[2]

Mubayyinatan over the old Scriptures means judging over them. Therefore it is not permissible to apply any of the laws from the previous Books unless the Qur'an confirms that law. Whenever there is a matter about which we are not sure, we must not turn to those Books, but to the Qur'an, for Allāh Almighty says:

﴿فَإِنْ سَأَلْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

(And) if you differ in anything among yourselves, refer it to Allāh and His Messenger. ^[3]

The Prophet ﷺ said:

أَوَّلَ مَا بَيَّنَّنِي رَسُولُ اللَّهِ ﷺ أَنَّهُ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمَرْ بِالْإِسْلَامِ إِلَّا أَنَا كُنْتُ مِنْ أَصْحَابِ الْآخِرَةِ

By the One Who has my soul in His Hand, no one hears about me from this nation, from the Jews, or from the Christians, and then dies without believing in what I have been sent with, except that he is from the dwellers of the Fire. (Recorded by Muslim)

This *Hadith* states in the clearest of terms that the religion the Prophet ﷺ came with abrogates all that came before it, which is why

[1] (Al-Ma'ida 8: 18, 19)

[2] (Al-Ma'idah 9: 38)

[3] (Al-Baqara' 4: 59)

It includes all that mankind needs in this world until the Day of Judgement. If people follow what the Prophet ﷺ came with, they will achieve happiness in the Hereafter. And Allāh Almighty guaranteed the preservation of the Qur'an, so that it remains as a proof over mankind. Allāh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا بِالَّذِي جَاءَكُمْ بِهِذِهِمْ يُزَيِّتُ لَكُمْ بِهِ عَذَابٌ ۚ لَا يُؤْتِيهِمْ آيَاتُهَا مِنْ دُونِ
بِهِ وَلَا مِنْ خَلْفِهِ ۚ يُرِيبُكَ مِنْ عَذَابٍ عَظِيمٍ﴾ (١٧)

Verily, those who disbelieved in the Reminder (i.e., the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honorable respected Book. Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise. ¹¹

The Noble Qur'an

The Meaning Of Qur'an

In the Arabic language, *Al-Qur'an* is taken from the infinitive *Qira'ah*, which means reading. From it comes the verb *Qara'a*, as in *Qara'at-hu-Kutab*: I read the book. Allāh uses the word Qur'an with the meaning of 'to read' in this verse:

﴿وَأَنْتَ عَلَيْنَا أَعْيُنٌ وَإِنَّكَ لَفِي شَرِّ الْبَارِئِينَ﴾ (١٨)

It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it. ¹²

Then the word Qur'an was given a new meaning as a name for the Book that was revealed to Prophet Muhammad ﷺ. It is called the Qur'an because it embraces the fruits of all previous Books revealed by Allāh. Allāh Almighty says:

﴿وَأَنْتَ عَلَيْنَا أَعْيُنٌ وَإِنَّكَ لَفِي شَرِّ الْبَارِئِينَ﴾ (١٩)

And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (as Muslims). ¹³

^[1] (Fussilat 41-42)

^[2] (Al-Qur'an 7:17)

^[3] (An-Nabl 16:89)

The Meaning Of Qur'an As An Islamic Term

It is Allāh's Speech. It is the miracle that was sent down to His Messenger Muhammad ﷺ as revelation, and its recitation is a form of worship.

The Qur'an is preserved in the hearts of men, it is recited on their tongues, and it is written in *Mushaf* (books), it is heard by the ears of men, and it has been transmitted to us by so many trustworthy sources that there is no doubt as to its authenticity.

The Qur'an Is Allāh's Speech

In its wording and meaning, the Qur'an is Allāh's Speech, and it is not created. Jibril, peace be upon him, heard it and conveyed it to Muhammad ﷺ who in turn conveyed it to his Companions, may Allāh be pleased with them. It is the same Qur'an that we recite with our tongues, write in *Mushaf*, memorize in our breasts, and listen to with our ears. Allāh Almighty says:

﴿وَمَنْ يَتُوبْ إِلَى اللَّهِ وَالْيَوْمِ الْآخِرِ يَجِبْ لَهُ حَقُّ اللَّهِ أَنْ يَسْمَعَ قَوْلَهُ﴾

And if anyone of the polytheists seeks your protection then grant him protection, so that he may hear the Word of Allāh.^[1]

It is recorded by Al-Bukhari and Muslim that 'Abdullah bin 'Umar ؓ narrated that the Prophet ﷺ forbade Muslims from travelling with the Qur'an to the land of the enemy. And the Prophet ﷺ said,

﴿ادَّبُوا الْقُرْآنَ بِأَصْوَاتِكُمْ﴾

Adorn the Qur'an with your voices. (An authentic *Hadith* recorded by Imam Ahmad.)

Belief in all that we have stated about the Qur'an is obligatory. It is also obligatory to believe that the Qur'an is the final Book revealed from Allāh: it came to confirm and support those truths that Allāh revealed in previous Books, but it was also revealed to clarify how man distorted those previous books. Therefore the Qur'an gives us an all-encompassing *Shari'ah* — set of laws to live by — one that is suitable for all times and places, one that abrogates all previous laws. These beliefs are compulsory upon all those who have received the

[1] (At-Taubah 9:6)

And, indeed We have sent Messengers before you of some of them We have related to you their story and of some We have not related to you their story.⁽¹⁾

It is not a part of faith to raise them above the status that Allāh gave to them, for they are human beings and His creatures. They are distinct in that Allāh chose them and prepared them to carry His Message. Their nature is that of man; they have no share in the qualities specific to godhood, so they don't know the information of the unseen, except for those matters that Allāh has informed them about. Allāh ordered Muḥammad ﷺ to convey to his nation:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

Say: "I am only a human being like you. It is inspired in me that your *Ilāh* (God) is One *Ilāh*."⁽²⁾

﴿قُلْ لَا أَمْرٌ لَّكُمْ بِيْذِ عِبَادِيْ عِندِيْ ۚ إِنَّهُ لَا تَعْلَمُ بَيْتِيْ وَلَا أَمْرِيْ ۚ أَنَا عَبْدٌ ۚ أَنذِرُكُمْ يَوْمَ تَأْتِي السَّحَابُ الْقَوِيْمَةُ ۚ وَأَنزَلْنَآ مِنْهَا طُفْرًا مَّهِينًا ۚ فَذُكِّرُوا لِلْذِّكْرِ ۚ﴾

Say: "I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me by inspiration."⁽³⁾

The Definition Of *Nabi* (Prophet) and *Rasul* (Messenger)

Nabi in the Arabic language: It is taken from the word *Naba'a*, which means news or information. A Prophet is called a *Nabi* because he informs us about Allāh Almighty — i.e., he conveys to us His Orders and revelation. A Prophet is perhaps also called *Nabi* because Allāh informed him.

Rasul in the Arabic language: *Rasul* is taken from *risal*, which means direction. Therefore the Messengers are thus named because they are directed from Allāh. Allāh Almighty says:

﴿فَأَرْسَلْنَا رُسُلَنَا فِي سُلُلٍ مِّنَ الْأَنْبَاءِ﴾

Then We sent Our Messengers in succession,⁽⁴⁾

⁽¹⁾ (Gib. fir. 30:78)

⁽²⁾ (Fussilat 41:1)

⁽³⁾ (Al-A'raf 6:90)

⁽⁴⁾ (Al-Muhammad 23:44)

whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israel and from among those whom We guided and chose.^[1]

Allâh said to Musâ:

﴿يُحِبُّ صَاحِبًا عَلَى نَاسٍ يَرْمِي وَيَكْتُمُ﴾

I have chosen you above men by My Messages, and by My speaking (to you).^[2]

And Allâh said, relating the words of Ya'qub to his son Yusuf, peace be upon them:

﴿وَكَذَلِكَ يَجْزِيكَ رَبُّكَ﴾

Thus will your Lord choose you.^[3]

All of the above verses clearly indicate that Prophethood is not achieved by greatness or by actions; rather it is a blessing and mercy from Allâh. He chooses men for that ranking by His Knowledge and Wisdom; it is a ranking that is not achieved by those who wish for it or work for it.

A Description Of The Messengers And Their Miracles

1. A Description Of The Messengers

The Messengers are good examples in their characteristics and manners; a discussion about their qualities is a long one indeed, but here we will suffice by mentioning the following qualities:

1) Truthfulness: Allâh informed us that His Messengers are truthful:

﴿هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ﴾

This is what the Most Beneficent had promised, and the Messengers spoke truth!^[4]

Without a doubt, truthfulness is the core and heart of the message and calling, and with it matters are set straight and deeds reap their fruits. Lying is a defect that the best of creation — the Messengers —

[1] (Majam 19:98)

[2] (Al-A'raf 7: 144)

[3] (Yusa f 12:6)

[4] (Ya Sin 36:52)

miracles are called *Ayat* in the Qur'an.

Belief In Muhammad ﷺ As A Prophet And Messenger

Belief in Muhammad ﷺ consists of the following:

- 1) We must believe that he was sent to all of mankind, for Allāh Almighty says:

﴿يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh!"^[1]

And the Prophet ﷺ said:

«وَأَنَا النَّبِيُّ بُعِثْتُ إِلَى قَوْمِهِ حَاضَةً وَبُرُونًا إِلَى كُرِّ أَحْمَرَ وَأَسْوَدَ»

A Prophet would be sent specifically to his people, yet I was sent to every red and black (i.e., to all of mankind). (Recorded by Muslim)

Allāh has made the religion complete for us. He has completed His favors upon us, and He is pleased with Islam as a religion for us, the religion that was revealed to Muhammad ﷺ, who is a mercy for all of mankind and the seal of Prophets and Messengers. He ﷺ is the Messenger of Allāh not only to man but to jinn as well — a giver of glad tidings, a warner, and a caller to Allāh, by His Will, and a torch illuminating the way.

Whoever from mankind doesn't accept his message deserves a punishment from Allāh — just like his brother disbelievers, for Allāh Almighty says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.^[2]

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلْيُقْبَلْ مِنْهُ﴾

And whoever seeks a religion other than Islam, it will never

[1] (Al-A'raf 158)

[2] (Al-A'raf 159)

be accepted of him.^[1]

- 2) We must believe that he ﷺ is the final Prophet and Messenger for Allāh Almighty says:

قُلْ فَإِنْ تُحِبُّوا اللَّهَ فَابْتَلُوا مِنِّي بِمَا لَكُمْ مِنْ نِعَمٍ ۚ وَمَنْ يَتْلُكُمْ فَإِنَّهُ لَهُ يَوْمَ الْقِيَامَةِ وَكِيلٌ ۚ وَمَنْ يَتْلُكُمْ فَإِنَّهُ لَهُ يَوْمَ الْقِيَامَةِ وَكِيلٌ ۚ وَمَنْ يَتْلُكُمْ فَإِنَّهُ لَهُ يَوْمَ الْقِيَامَةِ وَكِيلٌ ۚ

Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.^[2]

The Fifth Pillar Of *Iman*

Belief In The Last Day

Belief in the Last Day is the fifth pillar of *Iman*, and what it means is that we must believe with certainty in all that Allāh informed us in His Book, and, all that the Messenger of Allāh ﷺ informed us about regarding what happens after death. This includes the following — the trial of the grave, the punishment and reward in the grave, resurrection, the gathering of mankind for accountability, the judgement, the Scale of deeds, the *Hatrah* (special hasn granted to the Prophet ﷺ in the Hereafter, from which the believers will drink), the path, intercession, Paradise, Hell, and all that Allāh prepared in these two abodes for their dwellers.

Proofs Indicating That It Is Compulsory To Believe In The Last Day

- 1) Allāh Almighty says

قُلْ لِّمَنِ الشُّعُورُ وَأَلْهَامُ الْغَايِبِ مِنَ الْأَمْرِ وَالْغُيُوبِ ۚ وَاللَّهُ وَابِقٌ عَلِيمٌ ۚ وَاللَّهُ وَابِقٌ عَلِيمٌ ۚ وَاللَّهُ وَابِقٌ عَلِيمٌ ۚ وَاللَّهُ وَابِقٌ عَلِيمٌ ۚ

Verily! Those who believe and those who are Jews and Christians, and Sabians — whoever believes in Allāh and the Last Day and does righteous good deeds — shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.^[3]

[1] (Aal-Imran 3:85)

[2] (Al-Ahzab 33:40)

[3] (Al-Baqarah 2:62)

2) Allāh Almighty says

أَلَمْ يَجْعَلْ لَكُمْ دِينَكُمْ قُلُوبًا يُغْنِي عَنْكُمْ وَالْأَعْيُنَ يُغْنِي عَنْكُمْ وَالْأَفْئِدَةَ يُغْنِي عَنْكُمْ وَالْأَلْبَانَ يُغْنِي عَنْكُمْ وَالْأَسْنَانَ يُغْنِي عَنْكُمْ وَالْأَفْئِدَةَ يُغْنِي عَنْكُمْ وَالْأَلْبَانَ يُغْنِي عَنْكُمْ وَالْأَسْنَانَ يُغْنِي عَنْكُمْ
 أَلَمْ يَجْعَلْ لَكُمْ دِينَكُمْ قُلُوبًا يُغْنِي عَنْكُمْ وَالْأَعْيُنَ يُغْنِي عَنْكُمْ وَالْأَفْئِدَةَ يُغْنِي عَنْكُمْ وَالْأَلْبَانَ يُغْنِي عَنْكُمْ وَالْأَسْنَانَ يُغْنِي عَنْكُمْ
 أَلَمْ يَجْعَلْ لَكُمْ دِينَكُمْ قُلُوبًا يُغْنِي عَنْكُمْ وَالْأَعْيُنَ يُغْنِي عَنْكُمْ وَالْأَفْئِدَةَ يُغْنِي عَنْكُمْ وَالْأَلْبَانَ يُغْنِي عَنْكُمْ وَالْأَسْنَانَ يُغْنِي عَنْكُمْ
 أَلَمْ يَجْعَلْ لَكُمْ دِينَكُمْ قُلُوبًا يُغْنِي عَنْكُمْ وَالْأَعْيُنَ يُغْنِي عَنْكُمْ وَالْأَفْئِدَةَ يُغْنِي عَنْكُمْ وَالْأَلْبَانَ يُغْنِي عَنْكُمْ وَالْأَسْنَانَ يُغْنِي عَنْكُمْ

It is not *Al-Birr* (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the lanesfolk, to the orphans, and to *Al-Masakin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salat*, and gives the *Zakat*, and who fulfill their covenant when they make it, and who are *As-Sabirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are the pious.^[1]

3) Allāh Almighty says regarding the Resurrection:

أَلَمْ يَجْعَلْ لَكُمْ دِينَكُمْ قُلُوبًا يُغْنِي عَنْكُمْ وَالْأَعْيُنَ يُغْنِي عَنْكُمْ وَالْأَفْئِدَةَ يُغْنِي عَنْكُمْ وَالْأَلْبَانَ يُغْنِي عَنْكُمْ وَالْأَسْنَانَ يُغْنِي عَنْكُمْ

Then (again), surely, you will be resurrected on the Day of Resurrection.^[2]

4) When Jibril, peace be upon him, asked the Prophet ﷺ about *Iman*, he ﷺ said:

أَلَمْ يَجْعَلْ لَكُمْ دِينَكُمْ قُلُوبًا يُغْنِي عَنْكُمْ وَالْأَعْيُنَ يُغْنِي عَنْكُمْ وَالْأَفْئِدَةَ يُغْنِي عَنْكُمْ وَالْأَلْبَانَ يُغْنِي عَنْكُمْ وَالْأَسْنَانَ يُغْنِي عَنْكُمْ
 أَلَمْ يَجْعَلْ لَكُمْ دِينَكُمْ قُلُوبًا يُغْنِي عَنْكُمْ وَالْأَعْيُنَ يُغْنِي عَنْكُمْ وَالْأَفْئِدَةَ يُغْنِي عَنْكُمْ وَالْأَلْبَانَ يُغْنِي عَنْكُمْ وَالْأَسْنَانَ يُغْنِي عَنْكُمْ

To believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainment, both the good and bad of it. (Recorded by Muslim)

^[1] (Al-Baqarah 2:177)

^[2] (Al-Muminun 23:16)

7) Al-Bukhari recorded that Ibn Abbas, may Allāh be pleased with them, said:

“The Prophet ﷺ passed by two graves and said:

«إِنَّهُمَا يُعَذَّبَانِ وَهِيَ يُعَذَّبَانِ فِي كَبِيرٍ»

Indeed they are being punished, and they are not being punished for something that is great.

Then he said:

«سَيَأْتِي أَحَدُهُمَا فَخَانٌ يَسْفِي بَالَتِيمَهُمَا وَأَمَّا الْآخَرُ فَخَانٌ لَا يَسْتُرُ مِنْ بَوْلِهِ»

Indeed (for something that is great). As for one of them, he would spread tales in order to sow dissension among people; and as for the other, he would not properly protect himself from his urine.

The Prophet ﷺ then took a fresh stick, broke it in two, and drove each of the sticks on the grave, after which he ﷺ said:

«لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَنْسَبَا»

Perhaps their punishment will be lightened as long as they (the two sticks) do not get dry.

The Hour And Its Signs

Allāh Almighty says:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He.^[1]

The knowledge of when the Hour will arrive is that part of the unseen that only Allāh knows about:

﴿إِنَّ اللَّهَ يَعْلَمُ غَيْبُكُمْ إِنْ سَأَلْتُمْ﴾

Verily, Allāh! With Him (Alone) is the knowledge of the Hour.^[2]

^[1] (Al-An'am 6: 59)

^[2] (Luqman 31: 34)

The Gathering

After people will rise from their graves, they will be steered to the land of the Gathering. Allāh Almighty says:

﴿يَوْمَ نَسُفُ الْأَرْضَ مِسْطَرًّا فَتَمُوتُ يَوْمَ تَكُونُ الْأَرْضُ الْأَحْمَقُ ۝﴾ (Q. f 40: 41)

On the Day when the earth shall be cleft from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. ^[2]

﴿وَرَى الْأَرْضَ بَرَةً وَكُنْتُمْ أَجْمَعِينَ ۝﴾ (AF Kat f 18: 47)

And you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind. ^[3]

And the Prophet ﷺ said:

«يَجْمَعُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءَ حُرَاءَ عُرْلَاءَ»

The people will be gathered on the Day of Judgement, and they will be barefooted, naked, and uncircumcised.

The Reckoning

This means that Allāh will show man the deeds he performed in this world, and he will admit what he did; at that time, people will take the rights that are due to them from others, and all of that is most easy for Allāh. That the accountability and judgement will take place is proven by many verses from the Qur'an, as well as *Ahadith* of the Prophet ﷺ, such as these two verses:

﴿فَنَسْنَأُ الذِّكْرِ ذُرِّيَّتَ أَنْبِيَآءٍ وَنَسْنَأُ السُّرُورِ ۝﴾

Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. ^[4]

﴿وَيُخْرَجُونَ عَلَىٰ رَبِّكَ مُسْتَمَرَّةً أَوَّلًا وَآخِرًا ۝﴾

And they will be set before your Lord in (lines as) rows, (and

^[1] (Q. f 40: 41)

^[2] (AF Kat f 18: 47)

^[3] (AF A' 76 f 7: 10)

Allāh will say: "Now indeed, you have come to Us as We created you the first time."⁽¹⁾

Allāh will Himself take account of man's deeds, for 'Adi bin Hartam, may Allāh be pleased with him, related that the Prophet ﷺ said:

مَنْ مَنَعَهُ مِنْ أَحَدٍ لَا سَلْخَ لَهُ اللَّهُ شَيْءَ وَشَيْءَ رَحِمَ اللَّهُ فَصَلِّ الْفَرَسَ
لَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَدِيهِ وَصَلِّ الْبَدَمَ لَا يَرَى إِلَّا مَا قَدَّمَ وَصَلِّ
الرَّيْءَ لَا يَرَى إِلَّا مَا قَدَّمَ وَشَهِدَ دُفُؤًا لَكَ وَدُيُومًا لِيَوْمِ يَوْمِ

There is not one from you except that Allāh will speak to him; there will not be between Him (Allāh) and him any interpreter. He (man) will look to his right and see only that which he put forth; he will look to his left and see only that which he put forth. And he will look before him and will see only the Hellfire, which will reach his face. So, protect yourselves from the Fire, even if you do so with part of a date (by giving it in charity). (Recorded by Al-Bukhārī)

The Hawab

The *Hawab* is a huge basin from which the nation of Muhammad ﷺ will drink, except for those who went against his guidance and who changed his religion after him. As the Prophet ﷺ was among his Companions, he said:

أَنَا عِنْدَ الْحَوْصِ نَهْرٌ مِنْ بَرْدٍ عَنِ مَنَعَةٍ لِرَأْسِهِ تَقْطَعُ دُونَ
رِجْلَيْهِ لَأَقْبُولَ شَيْءًا مِنْ دُونِ الْفَسَادِ هَهُنَا نَتَّكِلُ لَا يَرَى مَا
عَدُوهُ خَلَسَ مَا أَوَّلَا بِرَحْمَتِهِ عَنِ الْغَدَابَةِ

I am at the *Hawab* waiting for whoever from you comes to me (to drink): by Allāh, some men will be blocked from coming to me, and I will say, "My Lord, they are from me and from my nation." It will be said, "Indeed, you do not know what they did after you: they continued to go back on their heels." (Recorded by Al-Bukhārī)

This *Hadīth* establishes the reality of the *Hawab* and that people who innovate in religion or people who go against the guidance of

⁽¹⁾ Sahih al-Bukhari, 28:401

the Prophet ﷺ will be prevented from drinking from it. The *Hadiths* regarding the *Hauath* are so many that its existence is positively established. 'Abdul-Malik bin 'Umar said, 'I heard Jundub, may Allāh be pleased with him, saying, 'I heard the Prophet ﷺ say

«أَنَا قُرْطُكُم عَلَى التَّوْحِيدِ»

I am your predecessor at the *Hauath*.' (Recorded by Al-Bukhan)

The Scale (or The Balance)

A scale is an apparatus for weighing things. The Scale of the Hereafter is real: it has two real pans upon which the deeds of Allāh's worshippers will be placed. The Scale exhibits Allāh's justice: for He doesn't wrong any soul. So Allāh will bring forth the deeds of men, including deeds that in weight are equal to a grain or a mustard seed. Those deeds will be weighed: one will be rewarded according to the results of the weighing. The Scale of deeds may be one or many, and Allāh is capable over all things. Here are two of the proofs that establish the reality of the Scale:

1) Allāh Almighty says:

«وَنُصَبِّحُ ثَوَابَ الْبَارِئِ يَوْمَ الْقِيَامَةِ فَلَا تُخْسِرُونَ سَيِّئًا وَرَاحَتٌ بِمَقَالٍ
حَسَبِ مَنْ حَمَلَهَا أَنْتَبَ بِهِ وَكَفَى بِهِ حَسِيبًا ﴿٢٤﴾»

And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners. ¹

2) The Prophet ﷺ said:

«كَيْفَ بَرَّ حَسْبًا إِلَى الرَّحْمَنِ حَقِيقًا عَلَى الْمُسْلِمِ أَنْ يَسْأَلَ فِي الْأَمْرِ
شُجْعَانُ اللَّهِ وَحَقِيقًا شُجْعَانُ اللَّهِ الْعَظِيمِ»

Two words, beloved to the Most Merciful, light on the tongue, and heavy on the Scale: *Subhaanulahi u a Bihamdhee* (How perfect Allāh is and with His praise) and *Subhaanulahi-Azeem* (How perfect Allāh, the Magnificent),

(1) *Al-Ambiyat* 21-27

(Recorded by Al-Bukhari)

The previous proofs establish the weighing of deeds on the Scale, the success that results from good deeds being heavy and the loss that results from the good deeds being light.

As-Sirat

As-Sirat means the path, and here it refers to the bridge that is erected over the Hellfire and that leads to Paradise. All must pass over this bridge, and only by passing across it does one enter Paradise. The existence of the bridge is established in both the Qur'an and the Sunnah. Allāh Almighty says:

لَا يَسْكُرُ وَلَا وَرَيْحُهُ كَالْغُلِّ عَلَى رَأْسِ حِمْلٍ مُعْتَبَرٍ ۚ ثُمَّ سَجَىٰ الْبَابُ انْفِرَ وَسَدَّ
الْأَتْرَابَ ۚ فَحَبَّ ۚ ۝ ٧ ۚ

There is not one of you but will pass over it (Hell) this is with your Lord, a Decree which must be accomplished. Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).^[1]

Abu Hurairah, may Allāh be pleased with him, related in a long *Hadith* that the Prophet ﷺ said:

لَوْ ضَرَبَ الصَّوَارِثُ بَنِي طَهْرٍ حَتَّمُ دَاكُورُ أَدَّ وَأَقْبَىٰ أَوَّلُ مَنْ بَعْدَهُ ۝

And the *Sirat* is placed over the Hellfire. I and my nation will be the first to cross it. (Recorded by Muslim)

Ash-Sha'fa'ah (Intercession)

Ash-Sha'f' means to attach something to what is similar to it. And *Shi'at'ah* signifies means or a request. Here it means to intercede for others to bring benefit or drive harm away.

In most cases, it is used to mean that someone who is higher in ranking or status intercedes for someone who is lower in ranking. And two conditions must be fulfilled for intercession to occur on the Day of Judgement with Allāh:

1) That Allāh gives permission to the intercessor to intercede. Allāh

[1] (Majma' 19:71,72)

Almighty says:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

Who is he that can intercede with Him except with His Permission?^[1]

- 2) That Allāh is pleased with the one who is being interceded for, Allāh Almighty says:

﴿وَلَا يَسْعَىٰكَ إِلَّا لِيْ رَاضٍ﴾

And they cannot intercede except for him with whom He is pleased.^[2]

Categories Of Intercession

There are Two Categories of Intercession:

- The first is specific to the Prophet ﷺ
- The second is general - for him ﷺ and for others.

The First Category Includes The Following

- 1) The greater intercession; it is specific to the Prophet ﷺ and it is the highest position of praise and glory that Allāh promised him:

﴿نَسِيَ أَنْ يَمُوتَ رَيْثُ مَا كَانَ يَمُوتُ﴾

It may be that your Lord will raise you to *Maqam Mahmud* (the highest position of praise and glory).^[3]

This refers to when the standing becomes difficult for the people on the Day of Judgement, and they will be searching for intercession. They will go in succession to Adam, Ibrahim, Musa, and then to 'Isa — all of these Prophets will say, "Myself, myself." Then finally, they will reach our Prophet Muhammad ﷺ, who will say:

أَنَا فَعَلْتُ

I am to do this. (Recorded by Al-Bukhari)

- 2) Intercession for entering Paradise: Anas bin Malik, may Allāh be

[1] (Al-Baqarah 2:255)

[2] (Al-Anbiya' 21:28)

[3] (Al-Isra' 17:79)

asked the Prophet ﷺ to supplicate for him to make him from the seventy thousand who will enter Paradise without reckoning, the Prophet ﷺ said:

اللَّهُمَّ اجْعَلْهُ مِنْهُمْ

O Allāh, make him from them.

Paradise And Hell

Paradise is the abode that Allāh prepared for the righteous ones to inhabit in the Hereafter.

Hell is the abode that Allāh prepared for the disbelievers to inhabit in the Hereafter.

Both of them are created and exist now, for Allāh Almighty says about Paradise:

﴿أَعِدْتُ لِلْپَيِّمِ﴾

Prepared for the pious^[1]

And about Hell:

﴿لِلْكَافِرِیْنَ﴾

For the disbelievers.^[2]

When the Prophet ﷺ prayed the Eclipse Prayer, he ﷺ said:

أَلَيْسَ الْحَقُّ فَبَدَلْتُ فِيهَا مَعْقُودًا وَلَوْ أَحَدُهُ لَا مَلَأَكُمْ فِيهِ مَا يَحِيبُ
النَّفْسَ، وَأَلَيْسَ النَّارُ فَكَمْ أَرْتَابُومَ مَطَرًا، لَطَأَ آذَنُكَ

Indeed I have seen Paradise and I reached for a cluster from it. Were I to have taken it, you would have eaten from it as long as the world would remain. I also saw the Hellfire, and I have never seen anything more horrible than it. (Agreed upon)

Paradise and Hellfire will never cease to exist, for Allāh Almighty says:

﴿حَرَّادُهُمْ عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

Their reward with their Lord is *Adn* (Eden) Paradise (Gardens

[1] (Aal Imran 7:133)

[2] (Aal Imran 7:131)

of Eternity), underneath which rivers flow, they will abide therein forever.¹

The Sixth Pillar Of *Iman*

Belief In *Al-Qadar* (Divine Preordainment)

The Definition Of *Al-Qadar* What Allāh decrees for all in existence, based on what has preceded in terms of His Knowledge and in accordance with His Wisdom.

Belief in *Al-Qadar* is the sixth pillar of faith: when Ibril, peace be upon him, asked the Prophet ﷺ about *Iman*, he ﷺ answered:

أَنَّ يُؤْمِنَ بِاللَّهِ وَحُكْمِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَيُؤْمِنَ بِالْقَدْرِ حَيْرُهُ وَشَرُّهُ ۝

To believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and to believe in divine Preordainment, both the good and bad of it.

Belief in *Al-Qadar* means believing with certainty that all that happens — good and bad — occurs according to Allāh's divine Preordainment and Decree. Allāh Almighty says,

مَا مَنَ صَارَ مِن شَيْءٍ إِلَّا فِي سُجُودٍ ۚ لَا يَسْتَكْبِرُ مِن سُلْطَانِهِ يُرْسِلُ عَلَىٰ ذَلِكَ عَلَىٰ نَفْسِهِ ۚ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝

No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfur*), before We bring it into existence. Verily, that is easy for Allāh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allāh likes not prideful boasters.²

This verse indicates that all events in existence, and in the souls of men — both the good and bad of it — are divinely preordained by Allāh and were written before the creation was created. Therefore one should not grieve for not having something he loves, nor should

[1] (Al-Baqara 2:255)

[2] (Al-Fatḥ 105:22-23)

from the divine Decree or from that which is decreed. Allāh created His creatures; nothing occurs in His dominion except what He wishes, and He is not pleased with disbelief for His creatures. But Allāh granted them the ability to choose: man's actions occur by his ability and will, yet Allāh guides whomsoever He wishes by His Mercy, and He misguides whomsoever He wills by His Wisdom. And He is not asked about what He does, but they (mankind) will be asked.

The Levels Of Belief In *Al-Qadar*

There are four levels of belief in *Al-Qadar*:

1) Knowledge

Which means that we believe in Allāh's Knowledge: that He knows all things and that His Knowledge encompasses all things. Even something as small as an ant — whether it is in the heavens or in the earth — is not hidden from His Knowledge. He indeed knew the entire creation before He even created them; He knew every situation they were in, regardless of whether it is something open or hidden. There are many proofs to support this — these are a few:

a) Allāh Almighty says:

﴿وَأَنَّ اللَّهَ فَدَّ سَائِمٌ يَكُلُّ شَيْءًا عَمَّا (٧)﴾

And that Allāh surrounds (comprehends) all things in (His) Knowledge.^[1]

b) Allāh Almighty says:

﴿وَعِنْدُ مَفَاتِيحِ الْمَغِيبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْغَيْبِ وَالْبَحْرِ وَمَا قَسَطَ مِنَ مَرْفَعٍ إِلَّا يَعْلَمُهَا وَلَا خَبْرَ فِي ظُلُمٍ الْأَرْضِ وَلَا رَمَلٍ وَلَا بَابٍ وَلَا فِي كِتَابٍ مُبِينٍ ٥٩﴾

And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.^[2]

[1] (Al-Talaq 65:12)

[2] (Al-An'am 6:59)

- c) Ibn Abbas, may Allāh be pleased with them, said that the Prophet ﷺ was asked regarding those children (who die before they become adults) whose parents are disbelievers, and the Prophet ﷺ answered:

أَللَّهُ أَعْلَمُ بِهِمْ تَعْلَمُوا عَابِدِينَ بِمَا خَلَقَهُمْ

Allāh knows best what their deeds would be when He created them. (Recorded by Muslim)

Allāh has knowledge of all things that are present and hidden, those have taken place and those that have not taken place; He even knows those things that haven't taken place, and how they would be were they to take place. There are many proofs that clearly indicate His All-Embracing Knowledge.

2) The Writing

We believe that Allāh wrote the decrees regarding His creation in *Al-Lauh Al-Mafuz* (The Preserved Tablet); nothing is left out of that record. The proofs for this level are many indeed, and here are some of them:

- a) Allāh Almighty says:

﴿أَلَمْ نَعْلَمْ سِرَّكَ اللَّهُ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ بِرِ دَالِكِ عَلَى اللَّهِ تَبِيرٌ﴾

Know you not that Allāh knows all that is in heaven and on earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mafuz*). Verily! That is easy for Allāh. ¹¹

- b) In a *Hadith* related by Ubadah bin Samit, may Allāh be pleased with him, the Prophet ﷺ said:

أَوَّلُ مَا خَلَقَ اللَّهُ - قَلَمُكَ وَتَعَالَى - الْقَلَمُ ثُمَّ قَالَ لَهُ اكْتُبْ قَالَ وَمَا أَكْتُبُ؟ قَالَ: الْقَدْرَ مَكْتُبَ مَا يَكُونُ وَمَا هُوَ ثَابِتٌ إِلَى أَنْ يَأْتِيَ يَوْمَ السَّاعَةِ

The first thing that Allāh created was the Pen. Then He said to it, "Write." The Pen said, "What shall I write?" He said, "Write what will be and what will take place until the Hour arrives." (Recorded by Imam Ahmad)

¹¹ (AFH, 22: 80)

دارم ١١

Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Capable.^[1]

4) The Creation

We must believe that Allāh created everything, there is no creator or Lord other than Him. The following two proofs support this belief:

a) Allāh Almighty says:

﴿لَهُ حَبِطُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾

Allāh is the Creator of all things, and He is the *Wakil* (Trustee, Disposer of affairs, Guardian, etc.) over all things.^[2]

b) The Prophet ﷺ said:

﴿إِنَّ اللَّهَ خَلَقَ كُلَّ شَيْءٍ وَصَوَّبَهُ﴾

Indeed, Allāh is the Creator of all makers and that which they make.

These two proofs plainly show that Allāh decreed and created all things and that He encompasses all things with His care and protection. He created all things without having a previous example to base their creation upon. He granted some of His creation both ability and action. He is the Creator of the doer and his action. He is the All-knowing and the Creator of all things.

The Effects Of *Iman* On The Individual And On Society

Iman or faith, with all of its pillars makes up one complete unit, meaning that each component is related to the other, and no single component is sufficient in itself, it needs all of the other components as well. Believing in all of the pillars of *Iman* results in having *Iman* in each of the individual pillars, so in reality, they cannot be separated from one another. The same can be said for its effects on the individual and on society, for the individual is the first brick from which society is comprised. The Messages were addressed to individuals because if they are upright, the society becomes upright. Here are some of the effects of *Iman*:

^[1] (Fatiḥ 35-44)

^[2] (Az-Zumar 79:62)

- 1) Belief in Allah Almighty is life for the hearts of strengtheners hearts as they don't lose his completeness. *Iman* can various man to take in good and to take characteristics, to stay away from evil and base characteristics, for Allah Almighty says:

﴿أَوْ مِنْ كَارِبٍ وَعَمَصَةٍ يُؤَدِّبُنَا بِهِ﴾ *وَأَوْ مِنْ كَارِبٍ*
 ﴿كَانَتْ بَيْنَ يَدَيْهِ رُوحُ الْعِلْمِ﴾ *وَأَوْ مِنْ كَارِبٍ*

Is he who was dead (without faith in ignorance and disbelief) and We gave him life (in knowledge and faith) and set for him a light (of faith) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made far-seeing with the disbelievers that which they used to do.⁽¹⁾

- 2) Because *Iman* conforms to the inherent nature of man, it is the source of comfort and peace for individuals; meanwhile, it is also the source of bliss and happiness for society; it strengthens the ties of one member of society to another. With faith in one's heart, one is satisfied and contented in all situations — when he is rich or poor, when he is in comfort or difficulty, when he is happy or sad, but only because he believes in Allah's divine Pre-ordainment and Waqds, for Allah Almighty says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾
 ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.⁽²⁾

Imam Muslim recorded that Sahab, may Allah be pleased with him, narrated that the Prophet ﷺ said:

﴿مَنْ تَزَوَّجَ ابْنَهُ بِمَا يَكُونُ لَهُ خَيْرًا وَلَيْسَ كَذَلِكَ لَا يُنَافِقُ﴾
 ﴿مَنْ تَزَوَّجَ ابْنَهُ بِمَا يَكُونُ لَهُ خَيْرًا وَلَيْسَ كَذَلِكَ لَا يُنَافِقُ﴾

⁽¹⁾ (Al-A'raf: 122)
 (Al-Ankabut: 2:231)

He looked in the mirror of the bedroom, but his reflection was
somewhere beyond, and that is how you can see the future in a
good thing: it tells you he is thoughtful, and that is good for
him, if a hundred things tell him he is generous, and that is
good for him.

The husband who has these qualities feels satisfaction in his home and confidence in his friends and world. These qualities fill his life with happiness and peace and thus he becomes secure with Allah's mercy and power. Secure because Allah is his sustainer that he needs nothing else.

- 1) With doubt, such are pardoned and forgiven, this means that both parties walk in in the future and, because the things making the world pure is what is between us. With such an attitude, the future and love that which comes from them and that the guarantee that persons are the future are the future that make our life and hope from common, forgiveness of whatever it is a good man that we have is an illusion in the world. Therefore our reason is to know that pleasure, tears, love, is a love, peace is the only way to love, from a future that is the only thing to the truth, because all the things men people have such love, then will be the answer in their good and character and then will no longer have no more to continue to have such other necessities of that are not.

42. Nevertheless, and in spite of the fact that the Commission has not yet decided on a common approach, it is the intention of the Commission to study the situation.

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾^{٥٠}

අනුපූර්වයන් සංකීර්ණයක් සහිත දෘශ්‍ය සම්ප්‍රේෂණයේ දී ප්‍රධාන
සංඛ්‍යාතයක් සහිත සංකීර්ණයක් සහිත සංඛ්‍යාතයක් සහිත සංඛ්‍යාතයක්
සහිත සංඛ්‍යාතයක් සහිත සංඛ්‍යාතයක් සහිත සංඛ්‍යාතයක් සහිත සංඛ්‍යාතයක්

And with America's new

— *Journal of the American Medical Association*, 1997

[1] [Lafont 2010](#)

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ٢٢ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَوْامِرَ اللَّهِ وَلَا تَقْرَبُوا مَنَافِعَهُمْ يَكُونُوا لَكُمْ رُحَمَاءَ مُقَرَّبِينَ وَلَا حَسَاسَةً يَوْمَ الْقِيَامَةِ ٢٣﴾

No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mal'uf*), before We bring it into existence. Verily, that is easy for Allāh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allāh likes not prideful boasters. ^[1]

[1] (Al-Haqqul 97:22,23)

Lesson Four

The Categories Of *Tauhid* And *Shirk*

There are three categories of *Tauhid*:

- 1) *Tauhid Ar-Rububiyyah* (Lordship)
- 2) *Tauhid Al-Ilahiyyah* (Oxlfhood)
- 3) *Tauhid Al-Asma' wa-Sifat* (Names and Attributes)

Tauhid Ar-Rububiyyah The belief that Allah is the Creator, Ruler, and Sustainer of all things, and that He has no partners in those matters.

Tauhid Al-Ilahiyyah The belief that Allah is the only One Who truly deserves to be worshipped and that He has no partner in that regard. And that is the meaning of *La ilaha illa Allah*, or "None has the right to be worshipped but Allah." All acts of worship — such as prayer and fasting — must be performed sincerely for Allah alone; it is not permissible to direct even a portion of that worship to other than Him.

Tauhid Al-Asma' wa-Sifat The belief that all that has been related in the Noble Qur'an or in the authentic Sunnah regarding Allah's Names and Attributes must be established and affirmed for Allah alone, in a manner that is suitable to Him — how perfect He is — without changing their meaning, or ignoring them completely, or twisting the meanings, or giving resemblance to any of the created things. Allah Almighty says:

قُلْ هُوَ اللهُ أَحَدٌ
يَكُنْ لَهُ سَمْعٌ وَبَصَرٌ
يَكُنْ لَهُ سَمْعٌ وَبَصَرٌ

Qul "He is Allah, (the) One, Allah without partner, Allah — the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks, He regulates all, nor was He begotten, And there is

none coequal or comparable unto Him.¹¹

And He Almighty says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ ٧

There is nothing like unto Him, and He is the All-Hearer the All-See¹²

Some of the people of knowledge hold that there are two categories of *Tauhid*, simply because they have included the third category (Names and Attributes) under the first one (*Rububiyyah*). There is no real difference in the two ways of classifying, because the goal of explaining *Tauhid* is achieved either way.



The Classification of *Tauhid*

Tauhid is a crucial topic because it is the foundation of our religion and the basis for which all of the Messengers, peace be upon them, were sent, from the first of them to the last. This topic is also so important because people who go astray or are destroyed only suffer those consequences because they turn away from this foundation, because they are ignorant of it, because they act contrary to its implications.

The polytheists of old were ignorant regarding the aspect of *Tauhid* which required them to worship Allāh alone, without associating partners with Him — and it was because of that aspect that the Messengers were sent, the Books were revealed, and jinn and humans were created.

They thought that their religion of *Shirk* was correct, and that through it, they were getting closer to Allāh Almighty. In reality, however, they were perpetrating the greatest crime and sin. But because of their ignorance, their turning away and their blind following of their fathers and ancestors, they thought their religion

^[1] (Al-Iskhar 112:1-4)

^[2] (Ash-Shura 42:11)

Exaggeration regarding the status of angels, Prophets, righteous men, jinn, or statues is the basis of the evil of *Shirk*. At the hands of the Messengers, peace be upon them, Allāh clarified to mankind that it is obligatory to worship Him alone, that He is the true God, and that it is forbidden to take intermediaries between Him and His creatures; rather we must worship Him directly without any intermediary. This is the message the Messengers were sent to deliver, and for which the Books were revealed, and for which creation was created. Allāh Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾

And I created not the jinn and humans except they should worship Me (Alone).^[1]

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَأُولَئِكَ مِنْ قَبْلِكُمْ﴾

O mankind! Worship your Lord, Who created you and those who were before you.^[2]

Tauhid is an issue that at all times and on all occasions requires much attention, especially when we are calling others to the religion of Allāh and to worship Him alone, and especially considering that *Shirk* is the greatest sin, a sin that most people of the past and present are guilty of. Therefore Muslims must strive to call others to the way of *Tauhid* and warn them about *Shirk* and its different categories, so that people may be wary of it. The last Prophet, Muhammad ﷺ, delivered that message completely both in Makkah and in Al-Madinah.

When calling others to Islam, the people of knowledge must give *Tauhid* priority over all else because it is the foundation: if it is spoiled in any way by *Shirk*, all other deeds are nullified.

﴿وَلَوْ أَشْرَكُوا مَعَ اللَّهِ لَإِذَا هُمْ صٰٓئِرُونَ﴾

But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.^[3]

[1] (Al-Isra: 147)

[2] (Al-Baqarah 2:21)

[3] (Al-An'am 6:88)

The Definition Of *Tawhid*

It is to single out Allāh with *Ar-Rububiyyah* (Lordship), *Al-Uluhiyyah* (Godhood), and *Al-Asma' was-Sifat* (Names and Attributes). To believe that He is One in His Self and in His Attributes, that He is One in His Sovereignty and in His actions. Indeed, He is One in His Self, in His Names, and in His Attributes; there is none that is coequal, comparable, or similar to Him.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (١)

There is nothing like Him, and He is the All-Hearer, the All-Seeing. ^[1]

He is One in His kingdom and actions; as Creator, Planner, and Sustainer of all that exists, He has no partner

﴿قُلِ اللَّهُ مَوْلَىُّ الْمُلْكِ يُؤْتِي الْمُلْكَ مَنْ يَشَاءُ وَيُمْسِكُ الْمُلْكَ مَنْ يَشَاءُ

Say: "O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will." ^[2]

As the One Who deserves worship alone, He is One, for there is none that deserves worship but Him, Allāh Almighty says:

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أُعْبِدَ اللَّهَ مُخْلِصَ لَهُ الدِّينَ﴾ (٣)

Say: "Verily, I am commanded to worship Allāh, making all religion purely for Him." ^[3]

The Virtue Of *Tawhid*

It is a great virtue to have belief in *Tawhid*; indeed, Allāh made that belief to be a saving ship for His worshippers in this life and in the Hereafter.

As for this life — when one is from the people of *Tawhid*, living his life according to its implications, and not associating any partners with Allāh whatsoever, Allāh will shower him with safety, peace, guidance, and a good life, for He says:

^[1] (Ash-Shura 42:11)

^[2] (Al-Jinn 7:26)

^[3] (Az-Zumar 79:1)

﴿مَنْ آمَنَ مِنْكُمْ إِيَّائِي فَغُفِرَ لَهُ ذَنْبُ مَا سَبَقَ آمَنَ بِهِ عَلَىٰ رَأْسِهِ وَآمَنَ تِلْكَ الْأُمَمُ مِنْ قَبْلِ يَوْمٍ لَمْ يَكُنْ لَكُمْ آيَاتُ اللَّهِ فَكَفَرْتُمْ بِهِ فَخُتِلَىٰ أَعْيُنُهُمْ الْغَيْبُ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١١﴾

It is those who believe and confuse not their belief with wrong, for them (only) there is security and they are the guided. ¹¹

“Wrong” here means to mix one’s faith with *shirk*. When one avoids that wrong, one will have achieved security and guidance. Allāh Almighty says:

﴿مَنْ عَمِلَ صَالِحًا مِمَّا رَضِينَا ۖ ذَكَرْنَا لَهُ أَمْرًا يُسِّرُهُ ۖ وَأُولَٰئِكَ هُمُ الصَّابِرُونَ ١٢﴾

Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him We will give a good life.¹²

As for the Hereafter — when one dies upon *Tauhid* and meets his Lord, not associating any partners with Him, He enters Paradise and Allāh Almighty saves him from the Hellfire. In an authentic *Hadith*, in the *Two Sahāhs* it is recorded that the Prophet ﷺ said:

«لَا إِلَهَ إِلَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ شَيْءٌ يَدْرِي مَا فِي بَيْتِ اللَّهِ»

Indeed, Allāh has forbidden upon the Fire he who says, “None has the right to be worshipped but Allāh,” seeking from that Allāh’s Face.

The Shaikh mentioned that “there are three categories of *Tauhid*,” a fact that the scholars derived through studying and contemplating verses of the Qur’ān, the sayings of the Prophet ﷺ and the situation of the polytheists.

Of the three categories, the polytheists acknowledged two and rejected one, the one around which they disputed with the Messengers, fought with them and showed enmity and hatred toward them, a fact that one appreciates when he reflects on the Qur’ān, the life of the Prophet ﷺ and the history of all Messengers, peace be upon them.

Some have added a fourth category, called *Tauhid al-Mutalaha’ah* (following) meaning that it is obligatory to follow the Messenger of Allāh ﷺ and adhere to the *Shari’ah*. None is followed other than the

[1] (Al-A‘rāf 682)

[2] (An-Nabl 169)

2. *Tauhid Al-Uluhiyyah*

This means to single out Allāh with those actions that His worshippers perform as a form of worship — in ways that Allāh and His Messenger ﷺ have legislated. It means to believe that Allāh alone is the One Who deserves to be worshipped and obeyed, and that there is none that deserves to be worshipped other than Him. Therefore, all acts of worship must be performed purely for Him. So when one prays, he must pray only to Allāh; when one supplicates, he must supplicate only to Him. When one slaughters an animal, it must be done by Allāh's Name only. When one makes a vow, one must do it only for Allāh. When one seeks help, one must seek it from Allāh in those matters that only Allāh is capable of. When one calls out for help, one must call out for help from Allāh — in those matters that only Allāh is capable of.

To believe and apply *Tauhid* in this sense requires one to:

- Worship none except Allāh
- Fear none except Allāh
- Submit to none except Allāh
- Seek refuge in none except Allāh
- Seek help from none except Allāh
- Rely upon none except in Allāh
- Seek judgement from none except Allāh's *Shar'iah*
- To not make lawful except that which Allāh has allowed
- To not make forbidden except that which Allāh has prohibited

It is confirmed that 'Adi bin Hatim — who was a Christian in the Days of Ignorance — heard the Prophet ﷺ recite this verse:

﴿عَبُدُوا أَنْكَارَكُمْ وَتَحْسَبُكُمْ أَيْدٍ مِنْ دُونِ اللَّهِ وَاللَّسْبِخُ مِنْ مَرْيَتٍ﴾

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh, and the Meseah, son of Maryam.⁽¹⁾

'Adi said, "O Messenger of Allāh, they did not worship them." The Messenger of Allāh ﷺ said:

⁽¹⁾ (Al-Tauhid 9:31)

«نَسَى إِلَهُهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ، وَأَحَلُّوا لَهُمُ الْحَرَامَ، وَتَّبَعُوهُمْ فَبَدِيتْ عِندَهُمْ آيَاتُهُمْ»

"Indeed, they (the rabbis and monks) would forbid them from that which was lawful, and they would permit them to do that which was forbidden. They followed them: that was their worship of them."

The *Tauhid* With Which The Messengers Were Sent

Tauhid Al-Ubūhiyyah is the *Tauhid* that the Messengers invited people to accept, and it is that category of *Tauhid* that people rejected, from the time of Nuh, peace be upon him, until that of Muhammad ﷺ. Allāh Almighty says:

﴿وَمَا رَمَسْنَا مِنْ قَبْلِكَ مِنْ نَبِيٍّ إِلَّا أَنُوحِيَ إِلَيْهِ أَنَا لَا إِلَهَ إِلَّا أَنَا فَاسْبُدُوا﴾

And We did not send any Messenger before you but We inspired him (saying): "Laa Ilaha Illa Ana [none has the right to be worshipped but I], so worship Me."^[1]

And Allāh Almighty says

﴿وَرَبِّهِ يَصْطَفِي الْكَلِمَةَ لِيُنْذِرَ بِهِ وَيُبَيِّنَ الْكُفْرَ﴾

And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allāh, and avoid the *Taghut* (all false deities)..."^[2]

Whoever worships Allāh alone, leaving the worship of all else, has indeed followed the straight path, and has grasped the most trustworthy handhold:

﴿مَنْ يَتَّكِفْ بِالْكَافِرِينَ وَبِالنَّاسِ بِلَهِّهِمْ فَمَنْ يَسْتَعِينُ بِهِمْ لَا يَضُرُّهُ﴾

Whoever disbelieves in *Taghut* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break.^[3]

﴿لَا سِجْدَ لِلشَّمْسِ وَالْقَمَرِ إِنَّهُمَا رُجُومٌ مِمَّا يَدْعُونَ﴾

^[1] (Al-Ankabut 2: 25)

^[2] (Al-Ankabut 16: 36)

^[3] (Al-Baqarah 2: 256)

And Allâh said: 'Take not *ilabatin* (two gods in worship, etc.). Verily, He is only One *Ilah* (God). Then, fear Me much.'^[1]

The polytheists among the Arabs acknowledged that Allâh created all things, while their gods neither created, nor provided, nor brought things to life, nor caused death; Allâh Almighty says:

﴿وَمَنْ سَأَلَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يَقُولُ هُنَّ الْغَيْرُ الْمَعْرِفَةُ ۖ﴾^[2]

And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-knower created them."^[2]

Nevertheless, they were polytheists because they worshipped other gods along with Allâh, gods that in their estimation were intermediaries between them and Allâh. So, because they rejected *Tauhid Al-Uhbiyyah*, their belief in *Tauhid Ar-Rububiyyah* didn't benefit them at all.

﴿وَمَنْ يَزُومُ أَصْنَعَهُمْ بِإِلَهِ لَا وَهُمْ مُشْرِكُونَ﴾^[3]

And most of them believe not in Allâh except that they attribute partners unto Him.^[3]

They didn't single Allâh out for worship, supplication and seeking help; rather, they associated partners with Him in their worship:

﴿وَمَنْ يَعْبُدُهُمْ فَلَا تُغْنِي عَنْهُمْ إِلَى اللَّهِ شَيْئًا﴾^[4]

"We worship them only that they may bring us near to Allâh."^[4]

﴿هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾^[5]

"These are our intercessors with Allâh."^[5]

So again, it becomes clear that although one may believe in *Tauhid Ar-Rububiyyah*, one is a polytheist, not a Muslim, as long as one doesn't believe in *Tauhid Al-Uhbiyyah*.

[1] (Ar-Ra'd 16:41)

[2] (Az-Zukhrif 3:9)

[3] (Fuss 12:106)

[4] (Az-Zumar 39:3)

[5] (Yunus 10:18)

3. *Tauhid Al-Asma' was-Sifat* (Names and Attributes)

Under this category, we affirm for Allāh all that He affirmed about Himself and all that His Messenger Muhammad ﷺ affirmed about Him—all of His Beautiful Names, and all of the Attributes that those Names indicate, without resembling them to the attributes of creatures, without comparisons, without distortions and without denying those attributes. Allāh Almighty has Names and Attributes that indicate His Perfection and Greatness, and no one is similar to Him in those Names and Attributes.

Allāh's Names and Attributes are mentioned in the Qur'an and in the authentic Sunnah of the Prophet ﷺ, and we must believe that they are real, for Allāh said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (١)

There is nothing like Him, and He is the All-Hearer, the All-Seeing. ^[1]

Examples Of Allāh's Names And Attributes

- 1) Some Of His Names: Ar-Rahman, Ar-Rahim, Al-Qahir, Al-Qadir, As-Sami', Al-Basir, Al-Qudus.
- 2) Some Of His Attributes: Highness, Hearing, Seeing, Ability, that He has a Face and Hand, and that He descends (during the last-third of every night).

After explaining the different categories of *Tauhid*, we can now explain the objective of sending the Messengers and the wisdom of their Messages.

The Messengers

Allāh sent the Messengers to the people to call them to His religion, to worship Him alone—without associating partners with Him, and to avoid the worship of others. The first Messenger was Nuh and the last one was Muhammad ﷺ.

The Wisdom Behind Sending The Messengers

Allāh sent them as a proof upon mankind, to convey the message of the religion to the people, to give glad tidings of Paradise and of a

[1] (Ash-Shura 42:11)

great reward to the obedient one, and to warn the disobedient one of a severe punishment and the Hellfire. Allāh Almighty says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ رُسُلٍ﴾

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers. ^[1]



There are three different kinds of *Shirk*:

- 1) The Greater *Shirk*
- 2) The Lesser *Shirk*
- 3) The Hidden *Shirk*

The Greater *Shirk*:

For the one who dies upon it, the Greater *Shirk* results in the nullification of deeds and eternity in the Hellfire. Allāh Almighty says:

﴿وَلَوْ أَشْرَكُوا مَحَدٌ عَنْهُمْ لَمْ يَكُنْ لَهُمْ مَمْلُوكٌ﴾

But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them. ^[2]

And Allāh Almighty says:

﴿مَنْ كَانَ يُشْرِكْ أَتَىٰ يَتَشَرَّكَ مَسْجِدَ اللَّهِ الَّذِي هُوَ مَسْجِدُ الْقِبْلَةِ وَالَّذِينَ هُمْ يُحِبُّونَ خِطَابًا أَمْكَلْتَهُمْ فِي الْوَيْلِ لَهُمْ خِطَابُهُمْ﴾

It is not for the polytheists to maintain the *Majlis* of Allāh while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. ^[3]

Whoever dies upon the Greater *Shirk* will not be forgiven, and Paradise will be forbidden for him, as Allāh Almighty

[1] (Ar-Ra'da' 4:165)

[2] (Al-An'am 6:88)

[3] (Al-Taubah 9:17)

says:

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.^[1]

And Allāh Almighty says:

﴿وَمَنْ يُشْرِكْ يَأْتِ بِتُرْجُمَانٍ فَهُوَ الْحَرَامُ حَرَمٌ لَّهُ عَلَيْهِ الْجَنَّةُ وَمَأْوَاهُ النَّارُ لَا يُلَاقِيهِ فِيهَا فَخْرٌ﴾

Verily whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.^[2]

Here are some of the forms of the Greater *Shirk*:

- i) Supplicating to the dead
- ii) Praying or supplicating to idols
- iii) Seeking help from idols or the dead
- iv) Making an oath by an idol or a dead person
- v) Slaughtering an animal for an idol or a dead person

The Lesser *Shirk*:

It is that which is called *Shirk* in either the Qur'an or the Sunnah, but which is not from the category of the Greater *Shirk*. For example doing certain deeds for show-off, swearing by other than Allāh, saying, 'Whatever Allāh wills and whatever so-and-so wills,' and so on. The Prophet ﷺ said:

«أَخْشَوْهُ أَحَبُّ إِلَيَّ مِنْكُمْ أَنْ تَشْرُكَوا بِالْأَصْفَرِ»

What I fear most for you is the Lesser *Shirk*.

When asked what it was, he ﷺ said:

«الزُّنَى»

[1] (Ar-Ra'd: 16-17)

[2] (Al-Baqara: 175-176)

Ri'ā'ah' (showing off).

It was recorded by Imam Ahmad, At-Tabarani, and Al-Bayhaqi from Mahmud bin Lubayd Al-Ansari, may Allāh be pleased with him, with a good chain of narration. It was also recorded by At-Tabarani with a good chain, from Mahmud bin Lubayd from Rafi' bin Khadij from the Prophet ﷺ.

The Prophet ﷺ said:

مَنْ حَلَفَ بِشَيْءٍ سِوَى اللَّهِ فَقَدْ أَشْرَكَ

Whoever swears by anything other than Allāh has committed *Shirk*.

It was recorded by Imam Ahmad with an authentic chain, from 'Umar bin Al-Khattab, may Allāh be pleased with him.

Abu Dawud and At-Tirmithi recorded an authentic chain from a narration of Ibn 'Umar, may Allāh be pleased with them, from the Prophet ﷺ that he said:

الْمَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

Whoever swears by other than Allāh has indeed disbelieved or committed *Shirk*.

And the Prophet ﷺ said:

أَلَا تَقُولُوا هَٰذَا اللَّهُ وَهَٰذَا مُلْكُ اللَّهِ وَلَكِنْ قُولُوا هَٰذَا اللَّهُ ثُمَّ هَٰذَا
مُلْكُ اللَّهِ

Do not say, "What Allāh wills and what so and so wills." Rather, say, "What Allāh wills, and then what so and so wills."

It was recorded by Abu Dawud with an authentic chain of narration from Huthaifah bin Al-Yaman, may Allāh be pleased with him.

Though this category does not mean that one has left the religion, or that one will spend eternity in the Hellfire, it does mean that one is lacking in the obligatory complete level of *Tauhid*.

The Hidden *Shirk*:

This third category is indicated by the following saying of the Prophet ﷺ:

«أَلَا أَخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ لَكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟»

“Shall I not inform you of what I fear more for you than the Masih Ad-Dajjal?”

His Companions said, “Yes, O Messenger of Allāh.” He ﷺ said:

«الْمَنْزُكُ الْحَقِيقِي، يَقُومُ الرَّجُلُ فَيُصَلِّيُ قِبْرَتَيْنِ صَلَاةً يَرَى مِنْ طَرَفِ الرَّجُلِ الْآخَرِ»

“Hidden *Shirk*: a man stands to pray and adorns his prayer because he sees another man watching him.”

It was recorded by Imam Ahmad in his *Musnad* from Abu Sa'īd Al-Khudrī, may Allāh be pleased with him.

It is also possible to divide *Shirk* into two categories only, the Greater, and the Lesser.

As for Hidden *Shirk*, it is general in both, because it sometimes occurs in the Greater *Shirk*, such as the *Shirk* of the hypocrites — they hide their false beliefs, showing belief in Islam. This is because they want to show off to others and they are afraid for themselves.

Hidden *Shirk* also occurs in the Lesser *Shirk*, for instance in *Riya'* (doing deeds for show-off). Examples of when this happens can be found in the two above-mentioned *Ahadith*, one related by Muhammad bin Ubayd Al-Ansari, may Allāh be pleased with him, and the other by Abu Sa'īd, may Allāh be pleased with him. And success is from Allāh,

***Shirk* And Its Kinds**

1. The first kind of *Shirk* the Shāikh mentioned is the Greater *Shirk*, which means either to worship other than Allāh, or to make partners with Allāh in something that is specifically His. For example, to take someone as His partner in worship, obedience, love, fear, supplication, and seeking help.

When one associates partners with Allāh — regardless of who that partner is, such as a man, animal, plant, or inanimate object — one has perpetrated the Greater *Shirk*, examples of which are as follows:

- To supplicate to that partner as one supplicates to Allāh.
- To love that partner as one loves Allāh.
- To hope from that partner as one hopes from Allāh.
- To submit oneself in obedience to that partner as one submits in obedience to Allāh.
- To fear that partner as one fears Allāh.
- To seek someone's judgement instead of the judgement of Allāh's *Sharī'ah*.

Allāh Almighty says:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

Worship Allāh and join none with Him in worship.^[1]

Of course, the Greater *Shirk* is the worst and most severe kind of *Shirk*; indeed, it is the greatest sin with Allāh, for Allāh does not accept any deed from its perpetrator, regardless of how pious he may be otherwise. If one dies, associating partners with Allāh, Allāh will not forgive him, for He says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ، وَمَنْ يُشْرِكْ بِأَخِيهِ هَٰذَا أَكْبَرُ الذَّنْبِ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُ عِيشًا قَلِيلًا﴾⁽²⁾

Verily Allāh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.^[2]

[1] (Al-Furqān: 22)

[2] (Al-Furqān: 22)

Whoever dies upon this form of *Shirk* is from the dwellers of the Hellfire, for the Prophet ﷺ said:

مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ بِنَا دَحْرِ النَّارِ

Whoever dies and he is calling upon other than Allāh as a rival then he enters the Hellfire. (Recorded by Al-Bukhari and Muslim from Ibn Mas'ud)

In another *Hadith*, the Prophet ﷺ said,

مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ لَقِيَ اللَّهَ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ

Whoever meets Allāh without associating any partner with Him enters Paradise. Whoever meets Him, associating any partner with Him enters the Hellfire. (Recorded by Muslim, from Jabir.)

The Muslim, therefore, worships and invokes only Allāh, and submits only to Him, for Allāh Almighty says:

﴿قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢) لَا شَرِيكَ لَهُ ثُمَّ وَدِدْتُ أَنْزِلْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (١٦٣)﴾

Say: "Verily, my *Salat* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims."^[1]

2. The second kind is the Lesser *Shirk*. It consists of various categories.

1) A little *Ri'ya'* (doing good deeds for show-off), for example, when one prays, fasts, or gives charity, he is seeking other than Allāh's Face; hence, he is mixing good deeds with bad ones. The Prophet ﷺ said:

«أَخَوْفُ مَا أَحْلَفَ عَلَيْكُمْ النَّبِيُّ الْأَصْغَرُ»

What I fear most for you, is the lesser *Shirk*.

When asked about it, he ﷺ said,

[1] (Al-An'am 6:162,163)

«الرِّيَاءُ»

Ri'ya', (Recorded by Ahmad from Shaddad bin Aws.)

When one performs any good deed or act of worship to impress or please people, then he has committed *Ri'ya'*, which is forbidden. In another *Hadith* related by Shaddad bin Aws, the Prophet ﷺ said:

«مَنْ صَلَّى بُرْأَيْ فَقَدْ أَشْرَكَ ، وَمَنْ صَامَ بُرْأَيْ فَقَدْ أَشْرَكَ ، وَمَنْ عَصَقَ بُرْأَيْ فَقَدْ أَشْرَكَ»

Whoever prays, showing off to others, he has indeed committed *Shirk*. Whoever fasts, showing off to others, he has indeed committed *Shirk*. Whoever gives charity, showing off to others, he has indeed committed *Shirk*.

- 2) Another form of the Lesser *Shirk* is to swear by anyone other than Allāh, for instance, to swear by the Prophet ﷺ, by the Ka'bah, or by one's parents. In the Two *Sahih*s it is recorded that Ibn 'Umar narrated from the Prophet ﷺ:

«لَيْتَ اللَّهُ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ. مَنْ كَانَ حَالِيًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَكْمُمْ»

Indeed, Allāh has forbidden you from swearing by your fathers; whoever makes an oath, let him swear by Allāh or remain silent.

- 3) Another form of the Lesser *Shirk* is for one to say the following expressions:
- "What Allāh wills and what you will."
 - "This is from Allāh and from you."
 - "I am what I am because of Allāh and because of you."
 - "I have no one except Allāh and you."
 - "I place my trust upon Allāh and upon you."
 - "Were it not for Allāh and you, such and such would (or wouldn't) have happened."

Based on one's intention when saying these phrases, such statements may even become a form of the Greater *Shirk*.

Protecting The Belief in *Tauhid*

The Prophet ﷺ strove hard to keep the belief in *Tauhid* clean and pure in the hearts of Muslims, making every effort to allow no doubt or *Shirk* to enter those hearts. He ﷺ taught his Companions to turn with their hearts to Allāh only to seek help in Him alone, and to put their trust in Him alone. As soon as the Prophet ﷺ saw anything that might weaken the relationship between the Muslims and their Lord, that might damage the belief of *Tauhid* in their hearts, he ﷺ raced to warn the Muslims of the effect of that matter on their faith. Some examples of such matters are as follows:

1) Magic

Incantations, spells, or charms that are used to have an effect on hearts and bodies, intended to make them sick, to make people kill one another, to divide between a man and his wife, and so on. Magic is a matter that depends on secrecy and concealment. Magicians use the above-mentioned techniques to inflict harm on people, and in the plainest of terms, Islam forbade magic when the Prophet ﷺ said:

«اجْتَنِبُوا السَّبْعَ الْمُفْرِقَاتِ»

“Stay away from the seven grave (and deadly) sins.”

The Companions asked, “And what are they, O Messenger of Allāh?” He ﷺ said:

«الشِّرْكُ بِاللَّهِ وَالسَّعْيُ وَتَقَاتُلُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ. وَتُلُؤْمُ الرِّبَا. وَتُلُؤْمُ مَا بَيْنَ أَيْدِيكُمْ وَأُخْرَى يَوْمَ الرِّجْزِ وَتُلُؤْمُ الْفُتُوحَاتِ الْأَعْيَانِ»

“Associating partners with Allāh, magic, killing a soul that Allāh has forbidden unless it is by a right, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and accusing chaste, innocent women.

Recorded by Al-Bukhari and Muslim from Abu Hurairah, may Allāh be pleased with him.

In Islam, the magician's punishment is execution — by being struck on his neck with a sword. The Messenger of Allāh ﷺ said:

«مَنْ سَاحَرَ صَرْفَةً وَاسْتَيْفَ»

The punishment of the magician is striking him with the sword.

The one who is deceived by magicians, believing in them, going to them, and seeking a cure from an ailment or help in any matter that involves the unseen, has indeed disbelieved in what was revealed to Muhammad ﷺ.

The proof for that: The Prophet ﷺ said:

«ثَلَاثٌ مِنْهُنَّ أَوْ بَعْضُهُنَّ أَوْ نَحْوُهُنَّ أَوْ سِحْرٌ أَوْ سِحْرٌ أَوْ سِحْرٌ أَوْ سِحْرٌ»

These are not from us: one who interprets an omen or has one interpreted for him, one who predicts the future or has someone predict it for him, and one who performs magic or it has been performed for him.

It was mentioned by Shaikh Muhammad bin 'Abdul-Wahhab in *Kitab At-Tauhid* and he attributed it to Al-Bazzar with a good chain.

And Abu Hurairah, may Allāh be pleased with him, related that the Prophet ﷺ said:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِهِ فَقَدْ تَرَكَ مَا أُرِيَ غَيْبَ مُحَمَّدٍ»

Whoever goes to a soothsayer and believes in what he says, has indeed disbelieved in what has been revealed to Muhammad.

It was recorded by Abu Dawud, and the remainder of the four *Sunan* compilers.

2) *Raqya* (Incantations)

These are known as incantations and spells that one recites. From this category, Islam forbade that which involves *Shirk*, such as invoking anyone other than Allāh, seeking help from anyone other than Allāh, or seeking protection from anyone other than Allāh. Examples of such spells are those that use the names of angels, of devils, of jinn, and so on.

However, if, for the same purpose, one recites verses of the Qur'an, says Allāh's Names or Attributes, or supplicates to Allāh alone, then that is permissible because it doesn't involve *Shirk*.

'Awf bin Malik said that they used to recite incantations during the days of ignorance and so he asked, 'O Messenger of Allāh, how do

you view that?" The Prophet ﷺ answered:

«أَعْرِضُوا عَنِّي رُفَاتَكُمْ لَا بَأْسَ بِالرُّفَاتِ مَا لَمْ يَكُنْ فِيهِ شِرْكٌ»

"Present your *Rufat* to me there is no harm in using *Rufat* as long as there is no *shirk* involved." (Muslim and Abu Dawud)

The *Rufat* Of The Prophet ﷺ

The Messenger of Allāh ﷺ would use *Rufat*, one form that is related to us from him is the following:

«اَللّٰهُمَّ تِلْكَ النَّاسِ اَتَوَيْبِ النَّاسِ، وَاشْفِ، اَنْتَ الشَّافِي لَا شِفَاءَ اِلَّا بِشِفَاؤِكَ - شِفَاءٌ لَا يُعَذِّرُ سَقَمًا»

O Allāh, Lord of mankind, take away the severe sickness and cure. You are the Curer, there is no cure except Your cure, a cure that leaves behind no sickness. (Recorded by Muslim)

3) *At-Tamam*

The plural of *Tamimah* (a talisman). This is something that one hangs on the neck of children, it consists of beads or other materials. They claimed that it would protect them from evil and jealousy.

The Prophet ﷺ forbade the use of such things, because no one drives away evil and envy except Allāh. The Messenger of Allāh ﷺ said:

«مَنْ تَعَلَّقَ بِطَيْبَةٍ فَلَا اَسْمَ اللّٰهُ لَهَا، وَمَنْ سَلَى وَدَعَا فَلَا اَوْعَ اللّٰهُ لَهَا»

Whoever wears a *Tamimah*, then may Allāh not complete for him his affair, and whoever wears a shell (a good-luck charm) may Allāh not protect him.

According to the correct view, it is not only forbidden to hang a *Tamimah* around one's neck, but it is also forbidden to hang a small copy of the Qur'an around one's neck. First because of the general prohibition, and second because we must block the door to further evils. This opinion is held by Ibn Mas'ud, Ibn Abbas, some of the *Tabi'in*, and the noble Shaikh, 'Abdul-Aziz bin Baz.

To hang other things around one's neck, seeking some sort of benefit is an act of *Shirk*. It has been reported that the Prophet ﷺ

«مَنْ عَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

Whoever wears a *Tamimah* has indeed committed *Shirk*.

4) *At-Tawalah*:

It is an item that a woman makes, thinking that it has power to make her more beloved to her husband. The Prophet ﷺ forbade this practice because it is one in which one seeks benefit or seeks to ward off harm from other than Allāh. This is why it has been related in a *Hadith*.

«إِنَّ الرِّقَى وَالْتِمَامَ وَالْتَوَالَهَ شِرْكٌ»

Indeed, *Ar-Riq'ah*, *At-Tamam*, and *At-Tawalah* are *Shirk*.

(Recorded by Abu Dawud and Ibn Majah from Ibn Abbas)

Whoever Depends On Something, Then He is Entrusted to It

Whoever believes that some of the forbidden matters mentioned above have a special effect on things, such as the ability to cure the sick, to fulfill needs, to ward off evil, to bring back the lost, or so on, then Allāh forsakes that person, leaving him to what he believes. The Messenger of Allāh ﷺ said:

«مَنْ تَعَلَّقَ شَيْئًا وَكَبَلَ إِلَهُه»

Whoever hangs something (a charm), he is entrusted to it.

This means whoever turns to other than Allāh and attaches his heart to that thing, forsaking His Lord, then Allāh entrusts him to it.

But whoever relies upon Allāh from his heart, entrusts his affairs with Him, and relies upon Him, then Allāh suffices him, protecting him from all evil, granting him ease in every difficult matter, and saving him from every trial. Allāh Almighty says:

«وَمَنْ مَوَّلَ عَلَى اللَّهِ فَهُوَ حَسْبُهُ»

And whosoever puts his trust in Allāh, then He will suffice him.⁴

[4] (*At-Talaq* 65:3)

Exaggerating in Honoring People

Islam forbids us from exceeding the proper bounds when it comes to praising people or glorifying them. Muslims know that no matter how high the level of a person is, he is still a slave of Allāh. Allāh Almighty says:

﴿لَا يَكُونُ فِي سَمَاءٍ وَلَا فِي أَرْضٍ إِلَّا رَايَ الرَّحْمَنُ عِبَادَهُ﴾

There is none in the heavens and the earth but comes to the Most Beneficent as a slave.^[1]

Islam forbade us from exceeding the proper bounds in this matter so that *Tauhid* may remain pure and clean, and so that deeds may be performed purely for Allāh. Exaggerating the good qualities of people most definitely leads to associating partners with Allāh.

In this regard, we have the example of the Christians, who continued to exaggerate the qualities of 'Iesa, peace be upon him, until they made him a god on one occasion, and the son of a god on another and a part of a god on yet another occasion—all of which is disbelief itself. Allāh Almighty says:

﴿لَعَنَ اللَّهُ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ﴾

Surely, they have disbelieved who say "Allāh is the Messiah, son of Maryam."^[2]

﴿لَعَنَ اللَّهُ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ مَلَكُوتٌ﴾

Surely, disbelievers are those who said "Allāh is the third of the three."^[3]

They only deviated so far away from the correct path because they exceeded the proper bounds regarding 'Iesa, peace be upon him. Allāh clarified that fact and explained the way of the truth to them, saying:

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلِبُوا فِي دِينِكُمْ وَلَا تَتَّبِعُوا عَلَى الْأَمْرِ دِينَكُمْ﴾

O People of the Scripture (Jews and Christians)! Do not

[1] (Maidah 19:94)

[2] (Al-Ma'idah 4:72)

[3] (Al-Ma'idah 4:73)

exceed the limits in your religion, nor say about Allāh but the truth.¹¹

So the Muslims would be saved from what other nations have fallen into; the Prophet ﷺ said:

«لَا تُعْزَوْنِي كَمَا أَطْرَبَ النَّصْرَانِيُّ ابْنَ مَرْيَمَ. إِنَّمَا أَنَا عَبْدٌ فَقُولُوا:
عَلَّمَ اللَّهُ وَرَسُولُهُ»

Do not praise me as the Christians praised the son of Maryam; indeed, I am only a slave, so say, "the slave of Allāh and His Messenger." (Recorded by Al-Bukhari in the Book of the Prophets)

Exaggerating Over the Righteous People Is The Basis of Idol Worship

It has been related that the names of the idols that were worshipped are the names of righteous people; they had followers who would glorify them, and when they died, those followers said, "Let us erect statues where they used to gather so that we may continue to remember them." When that generation died and when much time passed, future generations came, not knowing the purpose of the statues; the *Shafī'ī* seduced them into believing that their fathers and grandfathers used to worship the statues, and so they began to do the same.

[1] (Al-Bukhari: 4217.)

Lesson Five

Ikhsan

The pillar of *ikhsan* is to worship Allāh as if you see Him, although you don't see Him. He certainly sees you.



Know — may Allāh have mercy on you — that Allāh knows everything about every creature. He knows their circumstances and their deeds. He misses nothing, and nothing is hidden from Him, not even the smallest ant — nothing smaller than that nor greater. Allāh Almighty says:

﴿وَمَا يَدْرِي بَرٌّ أَمْ سَافِرٌ وَسِيلٌ أَوْ رَافِقٌ ۚ وَهُوَ عَلِيمٌ بِمَا يَصْنَعُونَ ۚ لَئِنْ لَمْ يَدْرِكْ أَهْلُ سَاعِدٍ أَهْلَ الْآخِرَةِ لَظَنَّوْا أَهُلَ الْأُولَىٰ لَوِ اتَّخَذَ اللَّهُ عِلْمَهُ غِشًّا ۝﴾^[1]

Whatever you may be doing, and whatever portion you may be receiving from the Qur'ān, — and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heavens, but what is less than that or what is greater than that but is (written) in a Clear Record. ^[1]

Other than affirming Allāh's complete Knowledge, Ability, and Care regarding His creatures, this verse teaches Allāh's worshippers to always feel that He is aware of their actions or lack of action, their savings and deeds, and all that circulates in their hearts.

﴿وَمَنْ يَكْفُرْ بِاللَّهِ فَقَدْ خَالَفَ مَا نَزَّلَ مِنْ بَيْنِ يَدَيْهِ ۚ إِنَّ اللَّهَ عَلِيمٌ خَفِيٍّ ۝﴾^[2]

And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).^[2]

The feeling that Allāh knows all, should become more acute when a

[1] (Yusuf 10:61)

[2] (Al-Mulk 67:23)

Manaan performs an act of worship, a *ta'at*, when he is standing before his Lord, when he knows that Allah sees him and when it is as if he sees Allah; this is the highest level of adoration, which the Messenger of Allah said when he explained *Ihsaan*, *Imaan*, and *Islam*. He said:

«إِيْمَانٌ أَنْ تَعْبُدَ اللَّهَ بِمَا تُعْبُدُ آدَمَ، وَتَعْبُدَ اللَّهَ بِمَا تُعْبُدُ إِبْرَاهِيمَ»

Imaan is to worship Allah as if you see Him, and though you do not see Him, He indeed sees you.

The Definition Of *Ihsaan*

In the Arabic language, *Ihsaan* is the opposite of a wrong or an inferior. A person who does good deeds is called a *Salah* or according to the famous grammarian Nawwal, *Salah*. Deeds that are good are called *Hasanah*, pure as deeds that are bad are called *Qasirah*. When someone that one has *Hasanah* something, it means that he has achieved it. *Ihsaan* means perfection in action and sincerity and truthfulness.

As used in the *Shari'ah*, *Ihsaan* changes in meaning according to the context it is used in. When mentioned along with *Ihsan* and *Imaan*, it means good character and worshiping what one does. As-Muhsin said, *Ihsaan* is toward Allah, which is held up by *Imaan* and *Islam*, which is perfected by the *ta'at* (worshiping Allah).⁷

Ihsaan means to perform deeds, knowing that Allah is aware of one's deeds, and it also means to be sincere to Him. When one performs deeds, knowing that Allah is watching him, one will perform good deeds in a better way. In *Ihsaan*, there is the essence and spirit of *Imaan*.

The Reality Of *Ihsaan*

When Allah placed him up on him, asked the Prophet ﷺ about *Ihsaan*, he explained:

«لَا إِلَهَ إِلَّا اللَّهُ، تَعْبُدُهُ بِالْخَيْرِ الَّذِي تَعْبُدُ بِهِ آدَمُ، وَتَعْبُدُهُ بِالْخَيْرِ الَّذِي تَعْبُدُ بِهِ إِبْرَاهِيمَ»

It is to worship Allah as if you see Him, and though you do not see Him, He indeed sees you.

This means that a person will perform deeds in a good way when he is cognizant of the fact that Allah sees him, and that is the

interpretation of this verse

﴿مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

Verily, Allāh enjoins *Al-Adl* (justice) and *Al-Ihsan*.^[1]

That is why Allāh magnified the rewards of the people of *Ihsan*, for He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا احْبِبُوا إِلَى الْخَيْرِ﴾

Truth, Allāh loves *Al-Muhsibun* (the good-doers).^[2]

And He Almighty says:

﴿أَفَلَا يَرَوْنَ أَنَّ لَهُمْ مِثْلَ مَا أُعْطُوا﴾

Is there any reward for good other than good?^[3]

Meaning, what reward is there in the Hereafter for those who do good in this world other than good being done to them.

Ihsan is one of the best levels of worship, because it is not only the essence and spirit of faith, but it is also its completion; all other levels of *Ihsan* are included in it. *Ihsan* in this sense, then, signifies a complete level of attentiveness before Allāh, making one fear Allāh and perform deeds sincerely and purely for Him alone.

The Levels Of *Ihsan*

Ihsan comes at many different levels, the highest of which is one feeling that he is in the presence of Allāh Almighty as the Prophet ﷺ explained in the *Hikmah*. The level beneath that is seeking closeness to Allāh by performing voluntary deeds; then other acts of *Ihsan* follow after that, regardless of whether those are represented by intention, objective, or action.

﴿أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ﴾

To worship Allāh as if you see Him.

The Prophet's explanation here indicates that the worshipper should worship Allāh in this manner — feeling His closeness, that He is before him, and feeling as if he sees Him. What follows

[1] (*Al-Nabl* 16:90)

[2] (*Al-Baqarah* 2:195)

[3] (*Al-Fahman* 93:60)

Lesson Six

The Conditions For Prayer

There are nine conditions or requisites for prayer: Islam, sanity, (the age of) discernment, the removal of *Hadaab*, removal of any impurity, the covering of one's *Aurab* (any area of that body the must be covered), the entrance of its time, facing the *Qiblah*, and intention.



In Arabic, the conditions are called *Shart*, the plural of *Shart* which linguistically means a sign. However in the *Shartab*, it has another meaning: When it is nonexistent it necessitates nonexistence, but when it is existent, it does not necessitate existence. Put more simply if there is no purity, then there is no prayer, but if one is pure, it is not necessarily the case that he has to pray (at that specific moment). And by the conditions of prayer we are referring to those conditions upon which the correctness of one's prayer depends.

The Nine Conditions For Prayer:

- 1) Islam, the opposite of which is disbelief (*Kufr*). The disbeliever's actions are rejected, no matter what deed it is he performs, for Allah Almighty says:

﴿مَّا كَانَ لِلشُّرِكِيَّةِ أَنْ تَقُومَ مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ وَأَنْتُمْ أَرْبَابُهَا حَيْثُ أَفْعَلْتُمْ فِي آيَاتِهِمْ وَأَنْتُمْ هُمْ حَيَاتُونَ ۝ ٣٧﴾

It is not for the polytheists to maintain the *Masjids* of Allah, while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. ⁽¹⁾

And in another verse, Allah Almighty says:

﴿وَلَوْ كُنَّا رَبَّهُمْ لَكُنَّا عَابِدِينَ ۝ ٣٨﴾

And We shall turn to whatever deeds they (disbelievers) did, and We shall make such deeds as scattered floating particles

⁽¹⁾ (At-Taubah 9:17)

of dust.¹

The only prayer that is accepted is the Muslim's prayer, a reality that is proven by this verse:

﴿مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾⁽¹⁾

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.²

- 2) Sanity, the opposite of which is obviously insanity or madness. The Pen is raised for the insane person, which means that he is not held accountable for his deeds until he returns to his senses. The Messenger of Allāh ﷺ said:

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ: النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَالْمُتَشَوِّبِ حَتَّى يُبْرِأَ، وَالضَّعِيفِ حَتَّى يُشْفَى»

The Pen has been raised from three: the one who is sleeping, until he awakens, the insane person, until he returns to his senses, and the child, until he reaches puberty.

Recorded by Ahmad in his *Musnad*, and Abu Dawud, An-Nasa'i and Ibn Majah.

- 3) The age of discernment, the opposite of which is early childhood years. The age of discernment is realized at the age of seven, the time when a child must be ordered to pray, for the Messenger of Allāh ﷺ said:

«أَمَرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ سَبْعَ، وَأَصْرَبُواهُمْ عَلَيْهَا إِعْمَارًا، وَفَرَّقُوا بَيْنَهُمْ فِي الْبُحْبُوحِ»

Order your sons to pray when they turn seven, and hit them (if they refuse) when they turn ten, and at that time, make them sleep in separate beds.

Recorded by Al-Hakim, Imam Ahmad, and Abu Dawud, and in one version it is:

⁽¹⁾ (Al-Furqan 25:23)

⁽²⁾ (Aal Imran 3:85)

«فَرِّوْا أَوْلَادَكُمْ»

Order your children...

- 4) The removal of *Hadaath*, and there are two kinds of *Hadaath*: (i) the greater one, (ii) the lesser one. The former includes menstruation and sexual intercourse; one purifies himself from these forms of *Hadaath* by performing *Ghusl*. An example of the latter is the passing of wind, and this form of *Hadaath* is removed by ablution; the Messenger of Allāh ﷺ said:

«لَا يَقْبَلُ اللَّهُ صَلَاةَ بِغَيْرِ طَهْوٍ»

Allāh does not accept prayer without purification. (Recorded by Muslim and others)

He ﷺ also said:

«لَا يَقْبَلُ اللَّهُ صَلَاةَ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ»

Allāh does not accept the prayer of one in a state of *Hadaath* until he performs ablution. (Agreed upon)

- 5) The removal of impurities from three: from one's body, from one's clothing, and from the place one prays in.

﴿وَبِالَّذِى يُطَهِّرُ﴾

And your garments purify^[1]

The Messenger of Allāh ﷺ said:

«تَزَهَّوْا مِنَ السُّورِ فَإِنَّ عَذَابَ الْقَبْرِ وَهُوَ»

Purify yourselves from urine because verily, it is the most common reason for punishment in the grave.

- 6) The covering of one's *Aurab* (any area of the body that must be covered) with clothing that doesn't reveal one's shape, skin, or complexion. The Messenger of Allāh ﷺ said:

«لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِحِجَابٍ»

Allāh does not accept the prayer of a woman who has reached the age of menstruation unless she wears a veil. (Recorded by Abu Dawud)

[1] (Al-Muwaththa' 7:41)

The people of knowledge concur that if one is able to wear clothes, but prays naked instead, then his prayer is invalid. The *Aurab* for man, or the area of his body that must be covered, is the area between his belly button and his knees, and the same goes for the female slave. The *Aurab* of the free woman is her entire body except for her face, and even that must be covered when she is in the presence of strange men.^[1] In a *Hadith* related by Salamah bin Al-Akwa', the Messenger of Allāh ﷺ ordered him to cover himself, even if he had only one garment to accomplish that. And Allāh Almighty says:

﴿يَا أَيُّهَا آدَمُ سَلِّطُوا رِبَاطَكُمْ بِعَدَى كُلِّ مَسْجِدٍ﴾

O children of Adam! Take your adornment to every *Masjid*.^[2]

That means, for the prayer.

- 7) The entrance of the prayer's time. The proof for this condition is taken from the *Hadith* of Ibril, peace be upon him, wherein he led the Prophet ﷺ in each prayer, once at the beginning of the time for each prayer, and then at the end of its time. He said, "O Muhammad, the prayer is between these two times." Allāh Almighty says:

﴿إِنَّ أَصْلَوهَ كَانَتْ عَلَى النَّبِيِّينَ بِكَيْفِهِ مَوْثُوتٌ﴾

Verily, the prayer is enjoined on the believers at fixed hours.^[3]

﴿أَقِمِ الصَّلَاةَ لِذُلُوْهِ سَمْسٍ إِلَى عَسْفِ النَّيْرِ وَفِرَءِ الْمَجْرِيْنَ قُرْءَانَ الْعَمْرِ كَاتٍ﴾
مَسْبُورٌ ﴿١٧﴾

Perform *As-Salat* from midday till the darkness of the night, and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the

^[1] A strange man is any man that is not her *Mahram*; a *Mahram* to her is a man whom she may never marry and who is allowed to be in seclusion with her.

^[2] (Al-A'raf: 31)

^[3] (Al-Ra'd: 4:103)

night).^[1]

8) Facing the *Qiblah*:

﴿قَدْ نَرَى تَوَلَّيْتَ وَجْهَكَ فِي السَّمَاءِ فَلَتَوَلَّيْنَاكَ قِبْلَةً تَرْضَاهُ فَوَجَّهْكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَحَصِّنْ كُنُوسَ قَوْلُوا (يُؤْخَذُكُمْ شَطْرَكُمْ)﴾

Verily! We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (in Makkah). And wherever you people are, turn your faces (in prayer) in that direction.^[2]

9) Intention: it resides in the heart and its utterance is an innovation. The Prophet ﷺ said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ فِعْلٍ أُجْرَتُهُ»

Indeed, deeds are by intentions, and for every person is what he intended.

[1] (Al-Isra' 17-78)

[2] (Al-Baqarah 2:144)

Lesson Seven

The Pillars (*Arkan*) of Prayer

There are fourteen pillars of prayer standing, if able; the opening *Takbīr*; recitation of *Al-Fatihah*; bowing; standing up straight after bowing; prostrating, with seven specific body parts touching the ground; rising from the prostration; sitting between the two prostrations; tranquility in all of the prayer's actions; performing these pillars in order; the final *Tasbeeh*; sitting down for it; sending *Salat* upon the Prophet ﷺ and the two *Taslims*.



- 1) Standing, if able: this is a pillar in the obligatory prayers. That this is a pillar of prayer is taken from this verse:

﴿حَافِظُوا عَظْمَ الْكِتَابِ وَالْفَرَائِضِ وَالْأَسْبَاطِ وَالْمَوَاقِيتِ﴾

Guard strictly *As-Salawat* (the prayers) especially the middle *Salat* (i.e., the best prayer *Asr*). And stand before Allāh with obedience.^[1]

﴿صَلُّ نَاقِمًا﴾

Pray in a standing position.

- 2) The opening *Takbīr*, i.e., to begin the prayer by saying, '*Allāhu Akbar*,' and no other phrase can act as a substitute for this one. The Prophet ﷺ said:

﴿تَحْرِيْمُهَا الْكِبْرُ وَتَحْدِيدُهَا الشَّرْعُ﴾

Its sacred state is entered with its *Takbīr* and it is ended with its *Taslim*.

In the famous, long *Hadīth* regarding the one who didn't pray correctly, the Prophet ﷺ said:

﴿إِنَّمَا قُبِلَ إِلَى الصَّلَاةِ كَثْرًا﴾

[1] (*Al-Baqarah* 2:238)

When you stand for prayer, then say, *Allāhu Akbar* "

- 3) Reciting *Al-Fatihah*. It must be recited in every unit of prayer. The Prophet ﷺ said:

«لَا صَلَاةَ بِمَنْ لَمْ يَقْرَأْ بِحِذِّهِ الْكِتَابِ»

There is no prayer for one who does not recite *Al-Fatihah* of the Book.

- 4) Bowing.
5) Standing up straight after bowing.
6) Prostrating, with seven specific body parts touching the ground.
7) Rising from the prostration.
8) Sitting between the two prostrations. The proof for these pillars can be found in this verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾

O you who believe! Bow down, and prostrate yourselves. ¹
Another proof is the saying of the Prophet ﷺ:

«أُوتِيتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَظْفَارٍ»

I have been ordered to prostrate on seven bones. (Recorded by Al-Bukhari and Muslim)

- 9) Tranquility in all of the prayer's actions.
10) Performing all of these pillars in order. The *Hadith* about the one who prayed incorrectly can be considered a comprehensive proof for this and for all preceding pillars. Abu Hurairah, may Allāh be pleased with him, said, "As we were sitting with the Prophet ﷺ, a man entered and prayed. He then stood and gave greetings of peace to the Prophet ﷺ, who replied:

«ارْجِعْ فَعِلْ فَإِنَّكَ لَمْ تَعْمَلْ»

Go back and pray, for indeed you have not prayed.

The man went back, but the same occurred three times, after which the man said, 'O He Who has sent you as a Prophet with the truth, I can do no better than this, so teach me.' The Prophet

[1] (Al-Fatḥ, 22:77)

ﷺ said:

إِنْ قُيِّمَ فِي الصَّلَاةِ دَعَاءٌ لَا تُقْرَأُ سِوَهُ مِنْ كَلِمَةٍ أَوْ شَيْءٍ
حَتَّى يَنْصَرِفَ أَجْرُهُ لِمَنْ دَعَا بِهِ حَتَّى يَنْصَرِفَ وَهُوَ لَا يَشْعُرُ حَتَّى يَنْصَرِفَ
مِنْ صَلَاتِهِ لِمَنْ دَعَا بِهِ حَتَّى يَنْصَرِفَ وَهُوَ لَا يَشْعُرُ حَتَّى يَنْصَرِفَ مِنْ صَلَاتِهِ

When you stand for prayer, say "Allāhu Akbar" then recite what is easy for you in the Qur'an. When you bow down until you become tranquil in your bowing, then rise until you are standing upright. Next, prostrate until you become tranquil in your prostration. Then rise and sit until you become tranquil in the seated position. And then continue to do that for the rest of your prayer."

- 11) The final *Tasbeeh*: This pillar is taken from the *Ishāh* of Ibn Mas'ūd, may Allāh be pleased with him, who said: "Before the *Tasbeeh* became obligatory upon us, we used to say: 'Peace upon Allāh from His worshippers, and peace upon Jibril and Mikail.' But then the Prophet ﷺ said:

لَا تَقُولُوا: سَلَامٌ عَلَى اللَّهِ مِنْ عِبَادِهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ وَجِبْرِيلُ وَمِيكَائِيلُ
وَأَنْبِيَائُهُمْ عَلَيْهِمُ السَّلَامُ

Do not say "Peace upon Allāh from His worshippers," for indeed Allāh is *As-Salam* rather, you should say: "Allāhu Akbar is for Allāh. All acts of worship and good deeds are for Him."

We will give the exact wording of the *Tasbeeh* mentioned in this *Ishāh*, along with its meaning in the next lesson — if Allāh wills.

- 12) Sitting down for it, i.e., sitting down for the *Tasbeeh*. The Prophet ﷺ said:

إِنْ قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ قَعْدَةً أَوْ جُلُوسَةً

When one of you sits for the prayer, then let him say: *Allāhu Akbar*. (Agreed upon)

- 13) Sending *salat* (blessings) upon the Prophet ﷺ. In one narration the Prophet ﷺ said:

مَا كَانَ أَحَدٌ مِنْكُمْ أَنْ يَقْرَأَ فِي صَلَاتِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When one of you prays, then in it let him send blessing upon the Prophet.

In another narration:

«يُصَلِّ عَلَى النَّبِيِّ ثُمَّ يَدْعُو»

Then let him send blessings upon the Prophet then supplicate... (Recorded by Ahmad and Abu Dawud)

- 14) The two *Tastims* (i.e. to say *As-Salamu Alaikum wa Rahmatullah*, turning one's head to the right, and then saying the same, turning to the left), for the Prophet ﷺ said:

«وَتَحْيَاكِهُ الشَّيْطَانُ»

...it is ended with its *Tastim*.

Lesson Eight

The Obligatory Elements Of Prayer

There are eight obligatory elements in the prayer. All of the *Takbirs*, except for the opening *Takbir* (because it is one of the pillars of prayer): to say: *Sami' Allahu Liman Hamidah* (Allāh listens to those who praise Him), both for the *Imam* and for the one who prays alone; to say: *Rabbana wa Lakab Hamd* (Our Lord, and for You, is all praise'), for everyone. During the bowing position, to say: *Subhana Rabbi' al-Azeem* (How perfect my Lord is, the Supreme); during prostration, to say: *Subhana Rabbi' al-Ala* (How perfect my Lord is, the Most High). Between the two prostrations, to say: *Rabbigh fir Lee* (My Lord, forgive me); the first *Tashahhud*; and sitting down for it.



- 1) All of the *Takbirs*, except for the opening *Takbir* — Ibn Mas'ud said, "I saw that the Prophet ﷺ would say *Allahu Akbar* whenever he would rise or descend, and whenever he would stand or sit." (Recorded by Ahmad, An-Nasa'i, and At-Tirmithi who said it was *Sahih*.) And the Prophet ﷺ used the imperative when he said:

إِنَّمَا كَبِّرِ الْإِمَامُ فَكَبِّرُوا

When the *Imam* says, '*Allahu Akbar*,' say (all of you), '*Allahu Akbar*.'

When the imperative is used, it indicates an obligatory

- 2) During the bowing position, to say: *Subhana Rabbi' al-Azeem* (How perfect my Lord is, the Supreme). In a *Hadith* related by Huthaifah, in which the Prophet's prayer is described, the Prophet ﷺ would say while bowing:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhana Rabbi' al-Azeem

and while he was prostrating:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhana Rabbi 'al- Ala.

- 3) To say *Samī' Allāhu Lman Hamidah* (Allāh listens to those who praise Him), both for the *Imam* and for the one who prays alone. As he was describing the Prophet's prayer, Abu Hurairah said that when the Prophet ﷺ would raise his backbone from the bowing position, he would say:

سَمِعَ اللَّهُ بِمَنْ حَمِدَهُ

Samī' Allāhu Lman Hamidah (Agreed upon)

- 4) To say *Rabbana u a Lakal Hamd* (Our Lord, and for You is all praise), for everyone: for the *Imam*, for the one following the *Imam*, and for the one who is praying individually. In the previous *Hadith* related by Abu Hurairah, we learn exactly what the Prophet ﷺ would say as he was rising, which indicates that he would say:

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbana u a Lakal Hamd

when he reached the standing position.

- 5) During prostration, to say *Subhana Rabbi 'al- Ala* (How perfect my Lord is, the Most High). That this is an obligatory element of prayer is also indicated by the previous *Hadith*.
- 6) Between the two prostrations, to say *Rabbigh fir Lee* (My Lord, forgive me). That the Prophet ﷺ would say this phrase between the two prostrations is related in a *Hadith* narrated by Huthaifah. Recorded by An-Nasa'i and Ibn Majah.¹¹
- 7) The first *Tashahhud*.
- 8) And sitting down for it, i.e., for the first *Tashahhud*. These last two are based on a *Hadith*, wherein the Prophet ﷺ is described as follows: He used to read the *Tahajjud* (i.e., the *Tashahhud*) after every two units. And the Prophet ﷺ said:

«إِنَّمَا نَعْتَمِدُ فِي قُلِّ رُغْمَسٍ فَقُولُوا اشْهَدُوا»

When you sit after each two units, say *At-Tahajjud*. (Ahmad

¹¹ See *Sharhi Sahat u a Asharaha* by Shaikh Al-Islam Muhammad bin Abdul-Wahhab, and *Al-Fatawa Sharabiya* (maab. 1/37), and *Munawwar Subul 'Uddin*.

and An-Nisa'i)

The difference between the pillars of prayer (*Arkan*) and the obligatory elements (*Wajibat*) of prayer, is that when one leaves out any pillar of prayer regardless of whether he leaves it out on purpose or because he forgets, his prayer is nullified. But only when one purposefully leaves out one of the obligatory elements of prayer is his prayer void. If one forgets to perform one of the obligatory elements of prayer, one may make it up by performing the prostration that is legislated for forgetfulness.¹

^[1] *Sburi-us-Salat* by Imam Muhammad bin Abdul Wahhab.

Lesson Nine

An Explanation Of The *Tasbeeh*

The *Tasbeeh* is to say, "Greetings to Allah, and blessings and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and all of Allah's righteous servants. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His servant and Messenger."

Then the worshipper sends peace and blessings upon the Prophet ﷺ, saying, "O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim. You are full of grace. Most Gracious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim. You are full of grace. Most Gracious."

Then in the final *Tasbeeh* which is in the last unit of prayer, the worshipper seeks refuge in Allah from harm from the punishment of the Here, from the punishment of the grave, from the trials of life and death, and from the evil trial of al-Malah Ash-Shayṭān. And then finally one may supplicate as he wishes, but especially using those associations that have been related from the Prophet ﷺ, such as the following: "O Allah, help me to remember You, to give You thanks, and to be Your good servant. O Allah, I have greatly wronged myself and no one forgives sins but You, so grant me forgiveness and have mercy on me. Surely, You are Most Forgiving, Most Merciful."

As for the first *Tasbeeh* (which is in the second unit of prayer), after having said "I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His servant and Messenger,"

one rises to the third unit — in the *Zuhr*, *Asr*, *Maghrib*, and *Isbat* prayers. But because there are *Absolutib*, which in general indicate that one should send peace and blessings up in the Prophet ﷺ, it is better for one to send peace and blessings upon him and then to rise to the third unit of prayer.



The *Tashahhūt* The Moslems chose the *Tashahhūt* that was related by Ibn Mas'ud, may Allah be pleased with him, who said: "When the Messenger of Allah ﷺ taught me the *Tashahhūt*, my hands were clenched in his in the same way that he would teach me a *surah* of the Qur'an." (Recorded by Ahmad (1114) Abulwakhan (c175) Muslim (214) and others.) Yet there are other wordings to the *Tashahhūt*; whichever one the worshipper chooses, his prayer is correct. If he varies, using this one sometimes and that one others, then this is good. And Allah Almighty knows best. Nonetheless, among the different narrations regarding the *Tashahhūt*, Ibn Mas'ud's narration is most authentic:

Abu Mas'ud Al-Badi, may Allah be pleased with him, related that Bushir bin Sal' asked: "O Messenger of Allah, Allah ordered us to send blessings upon you, so how should we send blessings upon you?" At first, the Prophet ﷺ remained silent, and then he said:

«يَا أَيُّهَا النَّبِيُّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَصَلِّ عَلَى آلِ إِبْرَاهِيمَ
وَعَلَى آلِ إِسْمَاعِيلَ وَصَلِّ عَلَى مُحَمَّدٍ وَصَلِّ عَلَى آلِ مُحَمَّدٍ وَصَلِّ عَلَى
آلِ إِبْرَاهِيمَ وَصَلِّ عَلَى آلِ إِسْمَاعِيلَ»

Say: "O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on the family of Ibrahim, and bless Muhammad and the family of Muhammad as You have blessed the family of Ibrahim from all that comes. You are full of praise, Most Glorious... And *Tashahhūt* is as you know." (Recorded by Muslim)

Both Al-Bukhari and Muslim related another narration, which is narrated by Karb bin Ubrah. In it, the Prophet ﷺ said:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ سَلِّ صَلَاتِكَ عَلَى بَنِي إِسْرَافِيلَ
ابْنِ حَمِيلٍ مَعْمُودٍ»

Say: "O Allāh, bestow Your favor on Muhammad and the family of Muhammad, as You have bestowed Your favor on Ibrahim and the family of Ibrahim. Verily, You are full of praise. Most Glorious... And he mentioned the rest of the *Hadith*. Recorded by Al-Bukhari (3/15) and Muslim (2/16)

Ahu Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said:

«يَا شَهِيدَ أَحَدِنَا نَسْتَعِذُّ مِنْ أَلَمِ قُبُورِ آلِهَمَّ إِنِّي الْخَوْفُ مِنْ
عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ قَبْلِ الْمَوْتِ وَالْمَمِيَّةِ، وَمِنْ قَبْلِ
الْمَسِيحِ الدَّجَالِ»

When one of you says the *Tashahhuk*, seek he should seek refuge in Allāh from four, saying, "O Allāh, I seek refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death, and from the evil trial of Al-Masih Ad-Dajjal."

This *Hadith* indicates that after one sends peace and blessings upon the Prophet ﷺ, one should seek refuge in Allāh Almighty from the four mentioned above.

In another narration, Ahu Bakr, may Allāh be pleased with him, related that he said to the Messenger of Allāh ﷺ, "Teach me a supplication that I can use in my prayer." He said:

«هَلْ أَلَّيْتُ بِإِي هَمَّاتٍ نَفْسِي هَتَدَ كَثِيرًا وَلَا يَغْفِرُ الْغُفُورَ إِلَّا أَنْتَ
دُعُوتِي بِمَغْفِرَةٍ مِنْ غُفُورٍ وَأَنْتَ أَكْبَرُ الْكَبَرِ»

Say: "O Allāh, I have greatly wronged myself and no one forgives sins but You. So grant me forgiveness and have mercy on me. Surely, You are Most Forgiving, Most Merciful." (Agreed upon)

This *Hadith* clearly proves the categorical permissibility of supplica-

may be a warning to the *Alaminn* (mankind and jinn).¹¹

Allāhuḥḥamdu (أَللّٰهُمَّ صَلِّ عَلَى عَبْدِكَ مُحَمَّدٍ) *Salāt* *Ala* *Muḥammadin* *wa* *Ala* *Aali* *Muḥammadin* *Kama* *Ṣalawta* *Ala* *Ibrahima* *ḥimada* *ḥameedun* *Ma* *jeed* *Ṣalat* from Allāh means for Him to praise his servant in the highest gathering, as Al-Bukhārī mentioned in his *Ṣalāt* from Abū Al-'Alāyah, who said "Allāh's *Ṣalat* is His praising His servant in the highest of gatherings." And they say that it means mercy. But the first view is correct. *Ṣalat* from the angels means for them to ask Allāh to forgive His servant. And *Ṣalat* from human beings means supplication for them.

Aali *Muḥammadin* (أَهْلُ مُحَمَّدٍ) means the family of the Prophet ﷺ from the children of Hashim, the children of Al-Muttalib, and his wives. It is forbidden for any of them to accept *Zakat*. And the family of Ibrahim means those believers that are from his progeny.

Just as one can send *Ṣalat* upon the Prophet ﷺ from what has been related, one may also send *Ṣalat* upon others as well, but as long as one doesn't do so often. It is permissible to send *Ṣalat* upon other people because the Prophet ﷺ did so when he said,

«اللَّهُمَّ صَلِّ عَلَى أَبِي بَرٍّ ذُرِّي»

O Allāh, send *Ṣalat* on the family of Abī Awfa.

But one must not make someone recognized as a person upon whom *Ṣalat* are sent; that is something specific to the Prophet ﷺ, nor should one choose a specific Companion or a set of Companions, by sending *Ṣalat* only on him or on them, leaving out the rest.

¹¹ *Al-Furqan* 25:11

Lesson Ten

The *Sunan* Elements Of Prayer

The following are the *Sunan* elements of prayer:

- 1) The opening supplication.
- 2) While standing, placing one's right hand on one's left, over the chest; before bowing and after rising from that position.
- 3) With joined and outstretched fingers, raising one's hands, so that they are parallel to his shoulders or to his ears, in the following situations: the opening *Takbir*, when going down to bow, when rising from the bowing position, and when rising from the first *Tashahhud*, i.e., standing for the third unit of prayer.
- 4) Saying the statements of glorification more than once while bowing and prostrating.
- 5) What may be added to *Rabbana u a Lakal Hamd* after standing from the bowing position, and supplicating for forgiveness more than once between the two prostrations.
- 6) To place the head at the same angle and level of one's back during the bowing position.
- 7) While prostrating, one should distance his upper arms from his sides, his stomach from his thighs, and his thighs from his calves.
- 8) Keeping the forearms away from the ground while prostrating.
- 9) During the first *Tashahhud* and between the two prostrations, one should place his buttocks on his left calf and foot, while his right foot should be erected, with his toes on the ground holding the foot up, and with the bottom of his foot facing the opposite direction of the *Qiblah*.
- 10) Specifically in the last *Tashahhud* of the three-unit and four-unit prayer, one should let his buttocks rest on the ground, while his left calf is resting under his right leg, once again.

resting the weight of the right foot on its toes, with the bottom of the foot facing away from the *Qiblah*.

- 11) Pointing one's right index finger during both the first and last *Tashahhud*, from the time one sits until the time he finishes the *Tashahhud*; and in the same position, he should move that finger when he is supplicating.
- 12) During the first *Tashahhud*, sending blessings on the Prophet ﷺ, his family, on Ibrahim and on his family.
- 13) To supplicate during the final *Tashahhud*.
- 14) Audible recitation during the *Fajr* prayer, the *Jum'ah* prayer, the two *Id* prayers, the prayer for rain, and in the first two units of the *Maghrib* and *Isba'* prayers.
- 15) Quiet recitation during the *Zuhr* prayer, the *Asr* prayer, the third unit of the *Maghrib* prayer, and the last two units of the *Isba'* prayer.
- 16) Reciting more than *Al-Fatthab* during prayer. Just as one should follow those *Sunan* mentioned above, one should also follow those not mentioned among them: saying more than *Rabbana u a Lakal Hamd*, for the Imam, his follower, and the one who is reading alone, for that is a *Sunnah*. Another example is to place one's hands on one's knees during the bowing position, with his fingers spread out.



The *Sunan* Elements of Prayer:

The *Sunan* elements of prayer are divided into two categories: 1) savings, 2) actions. It is not binding upon the worshipper to perform the *Sunnah* savings or actions of prayer: if the worshipper performs them, he is rewarded; if he doesn't, then just as in all other deeds that are *Sunnah*, there is no sin upon him. Nonetheless, the Muslim should perform them, following the Prophet's command:

«عَلَيْكُمْ سُنَنِي وَسُنَنُ الْأَنْبِيَاءِ الْأَرْشَادِينَ الْمُجْتَمَعِينَ عَصُوا عَنْهَا بِأَنْتُمْ أَحِبُّوا»

Follow my Sunnah (way) and the Sunnah of the rightly — guided caliphs — cling to that way by biting on it with your molars.

The Opening Supplication:

It is so called because with it, one begins the prayer. This is one of the opening supplications that has been related from the Prophet ﷺ

أَشْهَدُ بِكَ أَنْتَهُمُ وَحْدَكُمُ لَا إِلَهَ إِلَّا أَنْتَ وَنَعَانِي حُشْدٌ وَلَا إِلَهَ إِلَّا أَنْتَ

Subhaanaka Allāhumma wa Bihamidika wa Tabaarakasmuka wa Ta'ala Jaadika wa Laa Ilaaha Ghairuka

meaning "Glory is to You, O Allāh, and praise, Blessed is Your Name and Exalted is Your Majesty, and none has the right to be worshipped except You."

Phrase by Phrase Translation:

(سبحانك اللهم) *Subhaanaka Allāhumma* With your Sublimity, I consider You far too exalted to have any faults, O Allāh.

(وبحمدك) *Wa Bihamidika*: It has been said to mean that I join between two: I consider you free from having any faults and I praise You.

(وتبارك اسمك) *Wa Tabaarakasmuka*: Blessings are achieved by Your remembrance.

(وتعالى جادك) *Wa Ta'ala Jaadika*: Your Exaltedness is Sublime.

(ولا إله إلا أنت) *Wa Laa Ilaaha Ghairuka* There is no one on the earth or in the sky that is rightfully worshipped except You.

Because there are different opening supplications that have been related from the Prophet ﷺ, it is recommended for a Muslim to sometimes supplicate with one version and sometimes with another so that his adherence to the Sunnah is more complete.

Another opening supplication that has been authentically related from the Prophet ﷺ

أَشْهَدُ بِكَ أَنْتَهُمُ وَحْدَكُمُ لَا إِلَهَ إِلَّا أَنْتَ وَنَعَانِي حُشْدٌ وَلَا إِلَهَ إِلَّا أَنْتَ
أَشْهَدُ بِكَ أَنْتَهُمُ وَحْدَكُمُ لَا إِلَهَ إِلَّا أَنْتَ وَنَعَانِي حُشْدٌ وَلَا إِلَهَ إِلَّا أَنْتَ
أَشْهَدُ بِكَ أَنْتَهُمُ وَحْدَكُمُ لَا إِلَهَ إِلَّا أَنْتَ وَنَعَانِي حُشْدٌ وَلَا إِلَهَ إِلَّا أَنْتَ

O Allāh, distance me from my sins just as you have distanced the East from the West. O Allāh, punish me of my sins as a white robe is punished of filth. O Allāh, cleanse me of my sins with water, snow and ice pellets. (Recorded by Al-Bukhārī and Muslim)

"Placing one's right hand on one's left": In a *Hadith* related by Wa'il bin Hujr, the Prophet ﷺ is described as having placed his right hand on his left hand. It was recorded by Ahmad and Muslim. And the Messenger of Allāh ﷺ said:

يَا مَعْشَرَ الْأَنْبِيَاءِ وَالرُّسُلِ فَهَبُوا وَأَسْرِعُوا فِي الصَّلَاةِ
عَنِ سَدِيدٍ فِي الصَّلَاةِ

O ye, the Prophets, have been ordered to hasten to break our fast, and to delay our *salat* and to place our right (hands) on our left (hands) in prayer.

Recorded by Abu Dawūd with a *Hasan Musal* chain of narration from Dawūd. It was also narrated from Ali with a chain of narration that contains some unreliable narrators. In it he said, "Indeed from the *Sunnah* in prayer is to place the hand over the hand under the nose..." It was recorded by Ahmad and it mentions matters other than that, and the first narration is the more preferred. Allāh knows best.

"With joined and outstretched fingers, raising one's hands": The Prophet ﷺ used to raise his hands with his fingers stretched. (Recorded by Abu Dawūd.) In a *Hadith* related by Abu Humaid, he says that the Prophet ﷺ used to raise his hands until they were parallel with his shoulders. (Agreed upon). Similar was recorded by Abu Dawūd from Malik bin Al-Husaynī, who said that the Prophet ﷺ would raise his hands until they were parallel to his ears/eyes. And by raising his hands, the Prophet ﷺ indicated raising the veil between him and his Lord, just as the index finger is used in the seated position to signify the Oneness of Allāh.

In the *Hadith* reported by Ali, may Allāh be pleased with him, he said that when the Messenger of Allāh ﷺ would stand up for an obligatory prayer, he would say, *Allāhu Akbar* and raise his hands to the level of his shoulders, he would do the same when he finished

his recitation, and he wanted to bow, and he would do that when he raised his head from bowing. He would not raise his hands in any portion of the prayer while he was sitting. And when he stood from the two prostrations, he would raise his hands with that *Takbir*. It was recorded by Ahmad, Abu Dawud, and At-Tirmidhi who said it is *Sahab*. The meaning of 'the two prostrations' is the two units of prayer.

"more than once": In the *Hadith* of Huthaifah, he reported that when the Messenger of Allāh ﷺ bowed, he would say:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhana Rabbi'l-Azeem

And when he would prostrate, he would say:

سُبْحَانَ بِيِّ الْأَعْلَى

Subhana Rabbi'l-Ala. (Recorded by Abu Dawud)

It is compulsory, then, to say them once; the least level of completeness is to say them three times; and the highest level of completeness is to say them ten times.

"and supplicating for forgiveness more than once": This is because it is compulsory to ask Allāh for forgiveness once between the two prostrations. Huthaifah, may Allāh be pleased with him, related that between the two prostrations, the Prophet ﷺ would say:

اَللّٰهُمَّ اغْفِرْ لِيَّ

O my Lord, forgive me. (Recorded by An-Nasa'i and Ibn Majah).

"To place the head at the same angle and level of one's back during the bowing position": 'Aishah, may Allāh be pleased with her, said that when he ﷺ would bow, he would neither point his head (down) nor hang it back, but would remain between the two. (This was recorded by Muslim)

"While prostrating, one should distance his upper arms from his sides...and one should keep his forearms away from the ground": It has been related that, during prostration, the Prophet ﷺ would not let his arms lie down. (This was recorded by Al-Bukhari

and Abu Dawud.) Rather, he would raise them above the ground and he would distance them from his two sides until the whiteness of his armpits could be seen from behind him. (Recorded by Al-Bukhari and Muslim)

“...one should place his buttocks on his left calf and foot...”: When the Prophet ﷺ taught the person who prayed incorrectly, he said:

إِذَا جَسَدْتَ فِي وَسْطِ الصَّلَاةِ فَاطْمِنْ وَأَقْرِشْ فَعِجْدَ الْيَسْرَى أَمْ تَسْهَلَا

And when you sit down in the middle of the prayer, be serene, lay down your left thigh, and make the *Tashabbud*. [Recorded by Abu Dawud and Al-Baihaqi with a good (*ḥajjya*) chain of narration.]

And ‘Aishah, may Allāh be pleased with her, said that the Prophet ﷺ would lay down his left leg, and erect his right (foot). (Recorded by Muslim)

“One should let his buttocks rest on the ground...”: As he was describing the prayer of the Prophet ﷺ, Abu Humaid As-Sa’di, may Allāh be pleased with him, said:

إِذَا جَسَدْتَ فِي الرَّكْعَةِ الْأَخِيرَةِ فَلَمْ يَحُلْ الْيَسْرَى وَتَقَبَّ الْأُخْرَى وَقَعَدَ عَلَى مَقْعَدَيْهَا

“When he would sit for the last unit of prayer, he would put forward his left leg, erecting the other, and he would then rest his weight on his buttocks.” (It was recorded by Al-Bukhari 2:828)

And in the *Ḥadīth* of Rifā‘ah bin Rafī‘, recorded by Abu Dawud (no. 860) the Prophet ﷺ said:

إِذَا جَسَدْتَ فِي وَسْطِ الصَّلَاةِ فَاطْمِنْ وَأَقْرِشْ فَعِجْدَ الْيَسْرَى أَمْ تَسْهَلَا

And when you sit in the middle of the prayer, be serene, let your left thigh rest, and then make *Tashabbud*.

“sending blessings on the Prophet ﷺ”: It is Sunnah for the one praying to send blessings upon the Prophet ﷺ just as he does in the last *Tashabbud*, for the Prophet ﷺ would send blessings on himself not only in the last *Tashabbud*, but in the first *Tashabbud* as well (and

on other occasions as well). (This was recorded by Abu 'Awanah in his *Sahab* and *An-Nasa'i*)

"To supplicate during the final *Tashahhud*": As has been related in the *Hadieth*:

«يُخَيَّرُ بَيْنَ الشَّيْءِ هَذَا وَشَيْءٍ»

Then he may choose whatever supplication he wishes.
(Recorded by Al-Bukhari)

Earlier some supplications were mentioned for this position. See lesson number nine.

"Audible recitation...": Imam Ibn Qudamah said, "There is a consensus among the Muslims that it is recommended to read out loud and to read quietly, each in their respective places. The basis for this is the practice of the Prophet ﷺ, the knowledge of which has been transmitted from earlier to later generations."

"Reciting more than *Al-Fatihah*": Imam Ibn Qudamah said, "That it is Sunnah to recite a *Surah* after *Al-Fatihah* in the first two units of every prayer, and it is a practice about which we know no discussion."

Another Sunnah is the *Imam* to say, '*Allāhu Akbar*' out loud, for the Prophet ﷺ said:

«يَكْبُرُ الْإِمَامُ فَكَبِّرُوا»

When the *Imam* says, '*Allāhu Akbar*,' then all of you should say '*Allāhu Akbar*.'"

He ﷺ also said:

«إِذَا قَالَ سَمِعَ اللَّهُ بِكُمْ حَمْدَهُ فَقُولُوا: يَا وَلِيُّ الْحَمْدِ»

And when he says, '*Sami' Allāhu Liman Hamidah*' then all of you should say, '*Rabbana u a Lakal-Hamd*.'"

However, the follower of the *Imam* and the one who is praying alone should say both of these phrases quietly.

It is also Sunnah to quietly seek refuge in Allāh from the accursed *Shaitan*: *A'uluhi Bilāhi Mīnash-Shaitaanir-Rajīm* (I take refuge in Allāh from the accursed *Shaitani*). "You may take refuge in Allāh

night, you must consider the general good: if someone is nearby who will be disturbed by your recitation, then you should recite quietly; if the one who is nearby would like to listen, then you may recite out loud. If, by mistake, you recite out loud when you should have recited quietly or recited quietly when you should have recited out loud, then you can correct yourself by simply changing the volume of your voice to what is appropriate, continuing in your recitation, without beginning all over. And finally, because the verses of the Qur'an are in a particular order, you must recite them in order.

"Saying the statements of glorification more than once...": The scholars say that, in terms of the *hukm*, he may reach the lowest level of completeness by reading those phrases three times and the highest level of completeness by reading them ten times. Also, you should know that the Prophet ﷺ forbade us from reciting the Qur'an during both the bowing and the prostrating positions.

"What may be added to *Rabbana-walakah Hamd*": For example, saying:

مَعَالِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ سُبْحَةٍ بِقُدْرَتِهِ

The heavens and the earth and all between them abound with Your praises, and all that You will abound with Your praises.

If one likes, one may add:

أَقْبَلُ الشَّيْءِ وَأَمْتَقُ أَحَقِّ مَا كَانَ الْعَبْدُ وَنَسَبَتْ عَنْهُ لَا مَعَ بَدِّ الْخَلْقِ
وَلَا مُقْبَضِي بَدِّ مَقْبُ وَلَا يَنْفَعُ مَا أَحَدٌ مِنْ الْخَلْقِ

O Possessor of praise and majesty, the truest thing a servant has said (of You) and we are all Your servants. O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.

You may say any other phrase that has been related from the Prophet ﷺ, such as the one in Abu Saïd's *Hadith*:

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ

Allāhumma Rabbana Lakal Hamd.

A slight variation, which means, "O Allāh, Our Lord, for You is all praise."

It is also recommended, when you go down for prostration, that your hands touch the ground directly: with your fingers joined together pointed in the direction of the *Qiblah*. In that position, your fists should not be clenched, nor should your elbows be resting on the ground; rather they should be raised.

"and supplicating for forgiveness more than once...": Not only may you ask for forgiveness more than once, you may also read an additional supplication: Ibn 'Abbas, may Allāh be pleased with them, said that the Prophet ﷺ would say the following between the two prostrations:

قُرْبَتُ اعُوْزُ بِكَ يَا وَارِثُ حَقِّيْ وَارْتُدِّعِيْ وَارْتُدِّعِيْ وَعَلَيْهِ

My Lord forgive me, have mercy upon me, guide me, give me sustenance, and give me health. (Recorded by Abu Dawud)

You may make the same supplication when you are prostrating, for the Prophet ﷺ said:

تَوَاتَرْتُ اسْتَعُوْذُ فَاتَّخِذُوْا فِيْهِ مِنَ الشَّعْبَةِ فَقَبِلَ أَنْ يُسْحَبَ الْكَمَرُ

As for the prostration, when you are in that position, supplicate much — and it will be worthy for you to be answered. (Recorded by Muslim)

Abu Hurairah related that the Messenger of Allāh ﷺ would say when he was prostrating:

اَللّٰهُمَّ اعُوْزُ بِكَ صَبِيْ سَلَمَةِ رَّبِّكَ وَحَبْلَهُ وَأَوَّلَهُ وَآخِرَهُ وَغَلَابَتِهِ وَسِرِّهِ

O Allāh, forgive me all of my sins, the small and great of them, the first and last of them, and the seen and hidden of them.

Shaikh Muhammad bin Abdul-Wahhab said, "Then he should sit for the *Tashahhud*, with his hands on his legs, stretching and joining the fingers of his left hand, so that they are facing the *Qiblah*. As for his right hand, his pinky finger (little finger) and the one next to it should be clenched, while thumb and middle finger should touch, making the shape of a ring. Then he should make *Tashahhud*, pointing with his index finger, signifying *Tauhid*. He may point with

that finger when supplicating either during prayer or outside of prayer for Ibn Zubair said, 'The Prophet ﷺ would point with his finger when he supplicated, and he wouldn't move it.' (It was recorded by Abu Dawud)

It is also Sunnah to turn towards your right and left when making *Taslim* (i.e., saying *As-Salamu Alaikum wa Rahmatullah*). The *Imam* says the *Taslim* out loud, and his followers should say it quietly. While he shouldn't prolong his voice when he says the *Taslim*, he should make intention first to exit the prayer and second to send peace on the protecting angels and on those who are present.

After making *Taslim*, the *Imam* should not prolong facing the *Qiblah*; rather, it is Sunnah for him to turn toward those who followed him in prayer either turning to his right or to his left. And no follower should leave the place of prayer before him, for the Prophet ﷺ said:

يَا أَيُّهَا النَّاسُ إِنِّي أَنَا إِمَامُكُمْ فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالنَّشْطُودِ وَلَا بِالْأَنْصِبِ أَوْرَعًا

I am your *Imam*, so do not precede me — neither in the bowing position, nor in the prostrating position, nor in leaving.

If women are praying with men, the women should leave first, while the men wait for a short while, so that they don't accost the women or get in their way.

After the prayer is finished, it is Sunnah for you to remember Allāh, to invoke Him, and to ask His forgiveness, saying,

(استغفر الله) *Astagfirullah* (I ask Allāh for forgiveness) three times. Then you should say:

إِنَّا نَسْتَعِينُكَ يَا رَبُّ الْعَالَمِينَ وَإِلَيْكَ الْمَصِيرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْغَنِيُّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَلَا مَعْنَى لَهُ اسْتَعِينُهُ وَهُوَ الْفَضْلُ وَهُوَ الشَّاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ دَرَجَ الْكَافِرُونَ إِنَّهُمْ لَا عَلَمَ يَدُ أَغْطَاهُ وَلَا قُتْعِي يَدُ مَتَّبَعٍ وَلَا يَدْعُ مَا أَحَدٌ يَسْتُ الْإِسْلَامَ

[illegible]

(O Allah, You are As-Salaam (The One Who is free from all defects) and from You is all peace. Blessed are You, O Possessor of majesty and honour. None has the right to be worshipped except Allah, alone without partner. To Him belongs all sovereignty and praise, and He is capable over all things. And there is no power nor ability except by Allah. None has the right to be worshipped except Allah, and we do not worship any other besides Him. His is grace, and His is honour, and to Him belongs the most excellent praise. None has the right to be worshipped but Allah. (We are) sincere in making our religious devotion to Him, even though the disbelievers may dislike it. (O Allah, none can prevent what You have willed to happen, and none can happen what You have willed to prevent, and no wealth or majesty can benefit anyone, as in You is all wealth and majesty).

Then you should say:

(a) (i) *Subhanallah* (How perfect Allah is!) thirty-three times.

(4. 2. 2.) - *Al-kamudshish* (All praise is for Allah)" thirty-three times, and:

(4) ' *Allahu Akbar* (Allah is the Most Great)' thirty-three times to complete the hundred, say

(...). "Let Him be worshipped except Allah alone, without partner, to Him belongs all sovereignty and praise and He is Capable over all things)."

After having finished the \mathcal{H}_2 and \mathcal{H}_∞ norms, and before

speaking to any person, say:

(اللهم آمين سبعاً) *Allahu arnee jamee Minas Saar* (O Allah, protect me from the fire), seven times.

Know that to supplicate quietly is better than to supplicate out loud, and moreover, you should supplicate with what is narrated from the Prophet ﷺ and with a present heart, both hoping and fearing, for the Prophet ﷺ said:

«لا يستجاب الدعاء من قلب غافل»

The supplication of a heedless heart is not answered.

Ask Allah Almighty by His Beautiful Names and Attributes, and ask Him, mentioning your belief in *Tauhid*.

When you supplicate, try supplicating during those times when you are more likely to be answered: the last third of the night, between the *Athan* (call to prayer) and the *Iqamah*, after the obligatory prayers, the last hour of (daylight on) Friday and between the *Athan* and *Iqamah* during the Friday prayer.

You should patiently wait for your supplication to be answered, not rushing, and not saying, "I supplicated and I supplicated but I was not answered." And it is okay to specify yourself when you supplicate, but it is disliked to do so when others are saying *Aameen* after you. And it is also disliked to supplicate out loud.

You should know that the Shaikh mentioned only some of the *Sunnah* elements of prayer, whereas there are more, and as I mentioned earlier, the people of knowledge classify those elements into sayings and deeds. There are seventeen sayings in prayer that are *Sunnah*:

- 1) The Opening Supplication.
- 2) Seeking refuge in Allah from the *Majnoon*.
- 3) The *Basmalah*.
- 4) Saying, "Aameen!" after the Opening Chapter.
- 5-6) Reciting a *Surah* of the Qur'an in the first two units, and in the *Fajr*, *Jame'ah*, voluntary, and two *Eid* prayers.
- 10-11) Reciting out loud when required; reciting quietly when

required.

12) After standing from bowing, reading, 'Mi'asSamauaat ual-Arab...' to the end of that supplication.

13-14) Saying the statements of glorification more than once when bowing and when prostrating.

15) Between the two prostrations, asking Allāh for forgiveness more than once.

16) In the last *Tashabbud*, seeking refuge in Allāh from four trials.

17) In the first *Tashabbud*, sending prayers and blessings on Muhammad ﷺ and his family.

All other Sunnah elements of the prayer are actions, such as the following:

- (Raising the hands with) the fingers being stretched and joined and (palms) facing the *Qiblah* when beginning the prayer when going down to the bowing position, and when rising from that position. Also, lowering the hands after raising them.
- Placing the right hand on the left wrist, and putting them under the navel. ^{4]}
- Looking at the place of prostration.
- Separating one's feet at a comfortable distance during the standing position.
- Reciting in a metered pace (*Tarteel*).
- That the *Imam's* recitation in the first unit is longer than in the second, and the length of his recitation should correspond to the condition of his followers.
- Holding one's knees during the bowing position, with the fingers stretched open.
- During the bowing position, making one's back straight; also, in the same position, one's head should be parallel to one's back.
- When going down for prostration, one's knees should touch the ground before one's hands.

^{4]} Publisher's Note: The *Hadeeth* from which this act is mentioned is weak. Please check the book *Nadhu'As-sa'ar*, Volume 2, pages 207-211.

- When rising from the prostrating position, one's hands should precede one's knees in being lifted.
- While prostrating, placing one's forehead and nose firmly on the ground, while one's arms are spread away from one's sides, one's stomach should be away from one's thighs and one's thighs should be away from one's calves.
- During prostration, one's feet should be erected, with the tips of the toes separated and touching the ground.
- During prostration, one's hands should be parallel to one's shoulders; also, one's fingers should be stretched, joined, and facing the *Qiblah*.
- One's hands should directly touch the place of prostration.
- Standing to the next unit of prayer on the soles of the feet putting the hands on the thighs for support.
- Sitting on the left foot with the right foot erect between the two prostrations and in *Tashahhud*.
- Sitting on the buttocks (as described earlier) in the last *Tashahhud*.
- Turning to one's right and left when making *Tasbeeh*.
- Putting his hands on his thighs with the fingers extended and together and the index finger pointing toward the *Qiblah* between the two prostrations and in *Tashahhud*.
- During the *Tashahhud*, to clench one's pinky finger and the one next to it from one's right hand, to make the shape of a ring with the thumb and middle finger, and to point with the index finger.
- Giving preference to turning away from the *Qiblah* from the left rather than the right.

في جواب السؤال: The Permission for Forgetfulness

Imam Shafi'i said that, in all the narrations we have, the Prophet made this special permission for three cases:

- 1) When he missed the prayer after two times.
- 2) When he missed the prayer after three times.
- 3) When he did an extra act in a changing prayer.
- 4) When he repeated one of the acts of a prayer.
- 5) When he was in a place where he was not allowed to pray.

Al-Khatib said: "We are informed through the authentic reports that Shafi'i, according to his position, has made one addition to what Shafi'i said, one to Abu Hanifa and one to Ibn Hanbal."

One makes this permission when one performs extra acts or is in a place where one is prohibited during a compulsory prayer or a voluntary prayer and one of these things happens there when one is there and one is not allowed to pray there, and then one should be excused for a thing that applies to all those who are there, and removing impurities.

When one performs the acts of prayer more times than is prescribed in prayer, such as standing, bowing, or sitting, then that prayer is valid but if one does it in repetition then he must perform the permission for forgetfulness, the Prophet ﷺ said:

"مَنْ صَلَّى صَلَاةً ثُمَّ رَكَعَ فِيهَا مَرَّةً مَعْدُومَةً فَلْيُتِمَّهَا وَلَا يَرْجِعْ فِيهَا"

If a man recites or does more than his prayer he must make the permission (he is not to return).

If one forgets, but then remembers, he should return to the prayer until he prays with all things *"إِذَا دُرِيَ الْغَلْطُ"*. If one prays an additional time, one should say *"سُورَةُ الْبَقَرَةِ"* and then remember and have his prayer in three rak'as be perfected back to being with all additional.

Whether one is an *imam* or a worshiper who is praying alone, one must return to a full prayer (with all things) after one forgets something from it, if one is sure that that person is right. The Prophet ﷺ said that someone who has forgotten a rak'at should say:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ"

that unit and repeat it. The follower does not have to prostrate for forgetfulness unless his *imam* has to do so, and he does it with him.

Actions That Are Disliked During The Prayer:

- To turn one's head slightly or to raise it to the sky is disliked.
- To pray toward a picture, fire, or lamp.
- Resting one's elbows on the ground during prostration.
- To pray when one has to relieve himself.
- To pray when food one desires is served; in this situation, one should delay the prayer even if one misses the congregation.
- To play with pebbles or to intertwine the fingers of his two hands.
- To rest on one's hand during the seated position.
- To touch one's beard.
- If one has to yawn, one should hold it back as much as possible; if he cannot control himself, he should simply put his hand on his mouth.
- To level the dirt on the ground without an excuse.
- When one passes in front of you while you are praying, don't let him pass; hold him back, and if need be, push him back, whether the one trying to pass is a human or an animal, whether the prayer is compulsory or voluntary. If the one trying to pass by refuses to desert, you may even fight him. It is forbidden to walk between one who is praying and his *sutra* (an object he places before him, so that people may walk by him after that object, and not before it). It is also forbidden to walk right in front of him even if he doesn't have a *sutra*.
- During prayer, one may kill a snake, scorpion, or louse. One may even scragmen out his garment or turban.
- It is not disliked to give greetings of peace to one who is praying, but he may return your greeting by gesture.
- When the *imam* makes an error, you may correct him; men should say '*subhanullah*' to point out his mistake and women should clap.
- While in the *Wajid*, if one has to spit, one should do so in his

garment, outside of the *Mas jal*, he should do so on his left, it is hated to spit to one's right or straight ahead.

- It is disliked for one who is praying individually not to have a *Sutrah*, even if one does not fear a passerby. One may use a wall, a stick, or something else that is readily available. One should pray close to one's *Sutrah*, for the Prophet ﷺ said:

«إِذَا صَلَّى أَحَدُكُمْ لِلْبَيْتِ فَلْيَصِرْ إِلَى سِتْرَةٍ وَلْيَبْتَغِ فِيهَا»

When one of you prays, he should pray toward a *Sutrah* and he should get close to it.

He should turn slightly so as not to face it directly, since the Prophet ﷺ did that, and if there is a need he may just make a line and if anything passes beyond it then it is not disliked.

Lesson Eleven

Actions That Nullify One's Prayer

There are eight actions that nullify one's prayer:

- 1) Speaking, but only when: (1) one is conscious that he is in prayer, (2) one has knowledge of what he is doing, and (3) one does it on purpose. But when one speaks forgetfully or from ignorance, then his prayer is not nullified.
- 2) Laughing.
- 3) Eating.
- 4) Drinking.
- 5) Part of one's *Aurab* being exposed.
- 6) A significant turning from the direction of the *Qiblah*.
- 7) Much and continuous frivolous movement or fiddling around.
- 8) Exiting from the state of purity.



"[Speaking... one does it on purpose]": Zaid bin Arqam said, "We used to talk during prayer; one of us would speak to the man praying beside him, until this verse was revealed:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

And stand before Allāh with obedience [and do not speak to others during the *Salāt* (prayers)].^[1]

We were ordered to remain quiet and we were forbidden from talking."

"But when one speaks forgetfully or from ignorance, then his prayer is not nullified": When Mu'awiyah bin Abi-Hakam As-Sulami spoke during prayer, not knowing the ruling thereof, the Prophet ﷺ said to him:

[1] (*Abi-Baqarab* 2:238)

Lesson Twelve

The Conditions Of *Wuabul*' (Islamic Ablution)

The Conditions Of *Wuabul*' are ten:

- 1) Islam.
- 2) Sanity.
- 3) Age of discernment,
- 4) Intention.
- 5) That the one performing it intends to fulfill it, not having the intention (to wash) for some other reason, until he has complete the processes of purification.
- 6) That what caused one to have to make *Wuabul*' has stopped
- 7) Before making *Wuabul*', the performance of *Isth ja'* or *Istijmar*.
- 8) Purity of water being used, and its being lawful.
- 9) Removing anything (a stain, for example) that prevents the water from reaching one's skin.
- 10) That when one makes ablution, the time of prayer has arrived:
This condition is particular to one who is afflicted with a sickness whereby he loses control of his bladder — for instance, causing him to urinate frequently.



Al-Waabul' refers to the water that is used for ablution; *Al-Wuabul*' refers to actions involved in performing ablution. The definition of *Al-Wuabul*' in the *Shari'ah* is as follows: using pure water on those body parts that Allāh has clarified and legislated.

"Islam, Sanity, Age of Discernment, and Intention": The first three have been clarified in lesson six — the Conditions of Prayer. Intention is special because it is a condition for all deeds, and by intention, I am referring to the resolve in one's heart to perform

“Removing anything (a stain, for example) that prevents the water from reaching one’s skin”: So that one’s ablution is performed properly, as the Prophet ﷺ advised his nation to perform it, one should remove any stain or particles, that prevent the water from directly reaching one’s skin.

“That when one makes ablution, the time of prayer has arrived...”: This is particularly for those who continually release impurities from their bodies, such as one who is afflicted with enuresis, a condition wherein one urinates uncontrollably. When a woman was afflicted not with her monthly bleeding, but with another kind of bleeding that was a result of sickness, the Prophet ﷺ ordered her to make ablution for every prayer. (Recorded by Abu Dawud and At-Tirmithi).

Lesson Thirteen

Elements That Are Obligatory (Farah) In The Wudhu'

There are six elements that are obligatory in *Wudhu'*:

- 1) Washing one's face, including *Al-Madhmachah* and *Al-Istishraq* (These terms will be clarified in the explanation, if Allāh wills)
- 2) Washing one's hands, elbows, and whatever is in between.
- 3) Wiping one's entire head, including one's ears.
- 4) Washing one's feet, including one's ankles.
- 5) Performing these elements in order.
- 6) Performing them at one time, without too long of a pause between one body part and another

It is recommended to repeat the washing of one's face, hands, and feet three times; the same goes for the *Madhmachah* and the *Al-Istishraq*. However, it is obligatory to perform each of those elements only once. And based on the meanings of authentic *Ahadith*, one should wipe his head once only



"Washing one's face, including *Al-Madhmachah* and *Al-Istishraq*": The limits of one's face: from where the hair begins to grow on one's head to below one's cheekbones on each side of the face, until they meet at the chin, and until the base of one's ears. Allāh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَلَّيْتُمْ فَأَغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

When you intend to offer *As-Salat* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by

passing wet hands over) your heads, and (wash) your feet up to the ankles.¹¹

In a *Hikmah*, Humran describes the *Wudhu'* of 'Uthman, may Allāh be pleased with him, who is describing the *Wudhu'* of the Prophet ﷺ. 'Uthman said, "Then he washed his face three times."

We must perform *Maabmaabab* (washing out the mouth) and *Istnshaq* (snuffing water into the nose and blowing it out) based on two proofs: 1) everyone who described the Prophet's *Wudhu'* mentioned them, and 2) the nose and the mouth are parts of the face.

'Aishah, may Allāh be pleased with her, related that the Prophet ﷺ said:

إِذَا تَوَضَّأْتُ فَمَضْمُوقٌ

When you make *Wudhu'*, perform the *Maabmaabab*.

Abu Hurairah, may Allāh be pleased him, related that the Prophet ﷺ said:

إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مِنْهُ ثُمَّ يَنْشِفْهُ

When one of you makes *Wudhu'*, he should put water into his nose and then blow it out. (Agreed upon).

Based on what has been related from the Sunnah, the water is taken into the nose with the right hand, and blown out with the assistance of the left.

To follow the Sunnah, one should perform *Al-Maabmaabab* and *Al-Istnshaq* with one handful of water; when one of the Prophet's Companions described his *Wudhu'*, he said, "He then made *Maabmaabab* and *Istnshaq*." As long as one is not fasting, one should exaggerate in both, working the water inside one's mouth and inhaling water through one's nose to a high level. The Prophet ﷺ said:

لَوْ زِدَ فِي الْمَضْمُوقِ وَالْإِشْتِاقِ إِلَّا أَنْ تَكُونَ ضَرْبًا

And exaggerate when performing the *Maabmaabab* and

¹¹ (*Al-Ma'adab 6:6*)

Istinsbaq unless you are fasting. (Recorded by Abu Dawud and At-Tirmithi via a narration from Luqit bin Saburah).

“Washing one’s hands, elbows, and whatever is in between”: One should wash his hands until (and including) his elbows. Allah Almighty says:

﴿وَأَلْبِسْكُمْ إِلَى الْمَرَفِقِ﴾

And your hands (forearms) up to the elbows.^[1]

In Humran’s narration: “He then washed his right hand up to the elbow three times, and then the left in the same way.” The elbow must be washed along with the hand, first because the Prophet ﷺ used to wash his elbow as well, and second because the scholars say that “up to” here means “with.”

“Wiping one’s entire head, including one’s ears”-

Allah Almighty says:

﴿وَمَسَحُوا بِرُءُوسِهِمْ﴾

Rub (by passing wet hands over) your heads.^[2]

‘Abdullah bin Zaid said when he described the *Wuḥḥu’* of the Prophet ﷺ, “Indeed, the Prophet ﷺ wiped his head with his hands, bringing them toward the front and taking them toward the back. He began with the front of his head, working his hands up until he reached the back of his head, and then he brought them back to their starting place.” (Recorded by Al-Bukhari and Muslim.) It is enough to wipe one’s head once.

The ears take the same ruling for the Prophet ﷺ said:

﴿الْأُذُنَانِ مِنَ الرَّأْسِ﴾

The ears are part of the head.

Recorded by At-Tirmithi and Abu Dawud with a *Ṣahāb* chain of narration.

The Prophet ﷺ would wipe both his head and ears when making *Wuḥḥu’*.

^[1] (Al-Miṣṣab 96)

^[2] (Al-Miṣṣab 96)

It is not legislated, however, to use new water for one's ears; rather one should use what remains after one wipes his head. The way to wipe one's ears is described in Ibn 'Umar's *Hadith*, wherein he said, 'Then he wiped his head, inserting his two index fingers into his ears, wiping with his thumbs the exterior of his ears.' (Recorded by Abu Dawud and An-Nasa'i).

"Washing one's feet, including one's ankles": Allāh Almighty says:

﴿وَأَرْغِطْهُمَا فِي الْكُمُتَيْنِ﴾

And (wash) your feet up to the ankles.^[1]

In Humran's *Hadith*: "Then he washed his right foot until the ankles three times, and then he did the same with his left." (Agreed upon). One's ankles, the two bones that are protruding just above one's feet, must be washed as well.

"Performing these elements in order": This is because Allāh Almighty mentioned the *Wuḍhu'* in order, and the Prophet ﷺ would perform *Wuḍhu'* in that same order. When I say "in order," I mean that one must perform *Wuḍhu'* the way Allāh Almighty and His Messenger ﷺ ordered us to perform it, without advancing certain body parts before their time, which, if done, nullifies the *Wuḍhu'*.

By washing one's elbows before his face, one invalidates his *Wuḍhu'*; similarly, by washing one's feet before wiping one's head, one invalidates his *Wuḍhu'*, and so on. The verse clearly indicates the order of *Wuḍhu'*, and the Prophet ﷺ said:

﴿وَبُيِّنَ لَكُمْ أَمْرُكَ اللَّهُ﴾

Perform *Wuḍhu'* in the way Allāh ordered you (to perform it).

"Performing them at one time, without too long of a pause": This is the sixth obligatory element of *Wuḍhu'*, and what it means is this: while making *Wuḍhu'* one should not delay one body part so long that the previous body part has become dry. The body parts of *Wuḍhu'* must not only be performed in sequence, but also without too long of a pause between one part and the next.

[1] (Al-Ma'arib 4:6)

Khalid bin Marjan related that when the Prophet ﷺ saw a man praying, he noticed that an area about the size of a coin on the back of his foot was unwashed. The Prophet ﷺ ordered him to repeat his *Wuḍūʿ*. (Recorded by Ahmad and Abu Dawud with a *Sahab* chain of narration.)

This *Ḥadīth* clearly indicates that it is necessary to wash one part after another, without pausing too long; had it not been necessary, the Prophet ﷺ would have ordered him to wash only that spot. Moreover, everyone who described the Prophet's *Wuḍūʿ* mentioned that he would perform it continuously, without taking breaks in between body parts, and the Prophet ﷺ is the one who delivers that legislation to his nation.

Finally, it is obligatory to wash all of the body parts for ablution once, twice is better, and three times is best. Ibn Majah recorded that on one occasion, the Prophet ﷺ made ablution, washing each body part once, and he then said:

«هَذَا وَضُوءٌ، مَنْ سَمِعَ يَكُوضُّهُ سَمِعَ يَقْبَلُ اللَّهُ لَهُ صَلَاتَهُ»

This is the ablution, that were one not to perform it, Allāh would not accept his prayer from him.

He then made ablution, washing each body part twice, and he then said:

«هَذَا وَضُوءِي وَوَضُوءُ الْمُرْسَلِينَ قَبْلِي»

This is my *Wuḍūʿ* and the *Wuḍūʿ* of the Messengers before me.

The proof for washing each body part three times is found in the *Ḥadīth* related by 'Uthman which preceded as well as others.

Lesson Fourteen

Actions That Nullify One's Ablution

There are six ways in which one's ablution becomes nullified:

- 1) Anything that comes out of the two passages.
- 2) Any impurity that comes out of one's body excessively.
- 3) When one loses consciousness, during sleep or otherwise.
- 4) When one touches his private parts directly with his hand, without a barrier separating the two, be it the private part in the front or the one in the back.
- 5) Eating the meat of a camel.
- 6) Apologies, we seek refuge in Allah from that.

Important Note: It is true that when you wash the body of a dead person, your *Wudu* is not nullified because there is no *ghayb* in the contrary, this is the view of more scholars, but if your hand touches his private part without a barrier between the two (such as a cloth), you must perform *Wudu* again. Notwithstanding the previous ruling, you must not touch the private parts of a dead person unless it is behind a barrier.

Similarly, touching a woman does not nullify *Wudu*, regardless of whether it was accompanied by desire or not, according to the more correct view of the scholars, as long as nothing is emitted. From the two scholarly opinions in this issue, this one is correct. The Prophet ﷺ kissed some of his wives and then he would go for prayer without making ablution. The scholars who are of the other opinion refer to this verse:

﴿لَا تَجِدُ أُمَّةَ إِلَّا غَافِلَةً﴾

(Or if you have been in contact with women.)¹¹⁾

However, the correct opinion is that this verse is alluding to

¹¹⁾ (Al-Baqarah 51)

sexual intercourse, an interpretation that is upheld by Ibn 'Abbas, may Allāh be pleased with them, and a group of scholars from both early and later generations. And guidance lies with Allāh.



In the last lesson, the Shaikh spoke about *Wudhu'*; here, he mentions ways in which one's *Wudhu'* becomes nullified. The first way in which one loses his *Wudhu'* is when anything comes out of the two passages, regardless of whether what comes out is a little or a lot. There are two categories of material that come out of the two passages:

1) What is regular, such as urine and feces. The scholars agree that these discharges nullify one's *Wudhu'*. Ibn 'Abdul-Barr mentioned this consensus in relation to this verse:

﴿إِن جَاء أَحَدُكُمْ مِنَ الْغَائِطِ أَوْ مِنْ الْمَرْحَةِ﴾

Or any of you comes from answering the call of nature ^[1]

In a *Hadith*, the Prophet ﷺ mentioned:

﴿وَلَكِنْ مِنْ غَائِطٍ وَنَوَلٍ﴾

But from feces and urine,

And in regards to the passing of wind, he ﷺ said:

﴿لَا يُقْبَلُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَحِسَّ رِيحًا﴾

He should not leave (the prayer) until he hears a noise or detects a smell. (Agreed upon).

2) Things that rarely come out of the two passages, such as hair stones, or worms. Here again one's *Wudhu'* becomes nullified. When a woman was bleeding from her private parts because of sickness and not because of her monthly period, the Prophet ﷺ said:

﴿مَنْ شِئِيَ بِخَبْرٍ صَلَّاهُ﴾

Make *Wudhu'* for each prayer

Because the discharge of that blood was abnormal or rare, the same ruling applies to all abnormal matters that come out of the two

^[1] (Al-Istisabāh 5/3)

passages. Furthermore, there is another analogy that we can make. The first category of material, i.e., what is material, requires one to make *isthhar* on, and so the same can be said of the second category, i.e., what is rare or abnormal, because both share one common factor: both involve material coming out of the two passages.

"Any impurity that comes out of one's body excessively": If an impurity comes out not from the two passages, but from some other area of the body, one's *Washlu* becomes nullified when the matter that comes out is excessive. If the discharge is small, then one remains in a state of purity, like Ibn 'Abbas said regarding blood. If it is excessive, then he must make *Washlu* again." When Ibn 'Umar saw a flower coming blood to come out, he peered with his making *isthhar* on. In response to this issue, there is no one known to have differed with the two of them. There is, of course, Ibn Qudamah, in *Al-Mughni*, as well as others, mentioned that there is a consensus to that.

"When one loses consciousness, during sleep or otherwise": Other examples are insanity, when one becomes unconscious due to a blow, or when one is drunk. The Prophet ﷺ said:

«أَيُّكُمْ إِذَا سَقَطَ فَمَعَهُ نَمْلٌ فَلَمْ يَسْمَعْهُ»

The one is the drowning of the anus, so, whoever sleeps should then perform *Washlu*.

The extent one loses is not only limited to sleep. For unconsciousness, insanity, and drunkenness are more extreme ways of losing consciousness, so they are (in a way more deserving than sleep) nullify one's *Washlu*. The Prophet ﷺ said:

«أَيُّكُمْ إِذَا سَقَطَ فَمَعَهُ نَمْلٌ فَلَمْ يَسْمَعْهُ»

But from feces and urine and sleep.

Here, the meaning of sleep is deep sleep, whereby the one who is sleeping is no longer aware of those who are around him.

"When one touches his private part directly with his hand.": The Prophet ﷺ said:

«مَنْ مَسَّ فَرْجَهُ يَدَيْهِ فَارْتَضَاهُ»

Whoever touches his private part, then let him perform *Washlu*.

Recorded by Abu-Sa'ud, Ibn Majah, Abul-Hakim, Ad-Daraimi, and

Ismah Ahmad, from a narration of Busrah bint Safwan. It was graded *Sahih* by Al-Albani in *Al-Itrah*¹

"Eating the meat of a camel": Juhri' bin Samurah related that a man asked the Prophet ﷺ, "Should I make *Wuabtu* after eating the meat of a camel?" He said:

فَعَمَّ تَوَضُّعًا مِنْ لَحْمِ الْإِبْرَةِ

Yes, make *Wuabtu* after eating the meat of a camel. (Recorded by Muslim)

But one does not have to make *Wuabtu* after drinking the milk of a camel or after eating gravy, the source of which is a camel.

"Apostasy, we seek refuge in Allāh from that": Allāh Almighty said:

﴿يَوْمَ تَرَىٰ يَوْمَئِذٍ عَذَابًا مُّذُنًا﴾

If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain.²

﴿وَمَنْ يَتَّكِفْ بِالْإِسْلَامِ فَقَدْ حَبَطَ عَمَلُهُ﴾

And whosoever rejects faith, then fruitless is his work.²

"Important note: It is true that when you wash the body of a dead person, your *Wuabtu* is not nullified..." Ibn Qudamah said, "This is the opinion of the majority of jurists, and - if Allāh wills - it is correct, because only from the revealed texts of the *Shar'iah* can we say that something is compulsory, and in regards to this issue, there is no revealed text.

"An interpretation that is upheld by Ibn 'Abbas and a group of scholars from both early and late generations": From them are the following: Aishah, and 'Ali, may Allāh be pleased with them. Ata, Al-Hasan, Jarwas, Ash-Sharhi, 'Ikrimah, and Sa'ud bin Jubair, may Allāh have mercy on them all.

The Shaikh mentioned two issues at the end of this section about which there is disagreement: 1) washing a dead person, and 2) touching a woman. In both issues, he deemed that the stronger opinion is that the *Wuabtu* is not nullified. And Allāh knows best.

¹ (Al-Zuhrah 29:65)

² (Al-Maw'uz 9:6)

Lesson Fifteen

Every Muslim Must Adorn Himself With Manners That Are Legislated By Islam

From those manners are the following:

- 1) Truthfulness
 - 2) Trustworthiness
 - 3) Chastity.
 - 4) Modesty or shyness.
 - 5) Bravery.
 - 6) Generosity.
 - 7) Fulfilling one's word.
 - 8) Staying away from all that Allāh has forbidden.
 - 9) Being good to one's neighbor.
 - 10) Helping those in need, as much as one is able.
- And all other manners that the Qur'an and Sunnah legislate.



After having explained the rulings for both the greater and the lesser *Hajj*, the author now moves on to clarify certain Islamic manners to the general population of Muslims.

My brother Muslim — may Allāh Almighty grant us success in all that is good — you must apply those manners and become an excellent example for the people, an example of Islam's high morals and manners.

From the very beginning, Islam spread throughout the populated lands of the earth by way of Muslim merchants and other traveling Muslims — people who were truthful and who fulfilled their trust. My hope is with Allāh Almighty, and then with you, my brother Muslim, in that you should be from those who are adorned with the greatest of manners — Islamic manners.

ones except You, and no one can ward off the bad ones except You.

Recorded by Al-Hakim and there is a witnessing narration for it according to Ibn As-Sunni, so it is a *Hasan Hadith* due to its many routes of transmission.

The following *Hadith* clearly shows the superiority of good manners:

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا»

The most complete of believers in terms of faith is the best of them in manners.

Recorded by At-Tirmithi and Abu Dawud with a *Hasan* chain. And in another narration:

«جِبَارَتُكُمْ أَكْبَارَتُكُمْ أَحْسَنُكُمْ خُلُقًا»

The best of you is the best from you in manners.

Recorded by Al-Bukhari and Muslim.

The Prophet ﷺ also said:

«أَكْصَى الْمُؤْمِنِينَ أَحْسَنُهُمْ خُلُقًا»

The most virtuous of the believers are the best of them in manners. (Recorded by Al-Hakim with a *Hasan* chain).

Good manners can help you get into Paradise, for the Prophet ﷺ said:

«أَنَا رَجِيمٌ بَيْتِي هِيَ أَكْشَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقُهُ»

I am the guarantor of a house in the highest part of Paradise for the one who has good manners. (Recorded by Abu Dawud with a *Hasan* chain).

Good manners can also bring about Allāh's love for His worshipper, for the Prophet ﷺ said:

«أَحَبُّ عِبَادِ اللَّهِ إِلَى اللَّهِ أَحْسَنُهُمْ خُلُقًا»

The most beloved of Allāh's worshippers to Him are the ones with the best manners. (Recorded by At-Tabarani with a *Sahih* chain).

Good manners can also help you gain the Prophet's love and his closeness on the Day of Judgement, the Prophet ﷺ said:

«إِنَّ مِنْ حُسْنِكُمُ الَّذِي وَأَقْرَبُكُمْ مِنِّي مَعْتَبِرًا يَوْمَ الْقِيَامَةِ أَعْدَابُكُمْ أَحْسَنُ»

Indeed, the most beloved of you to me and the ones seated closest to me from you on the Day of Judgement are those from you who have the best manners. (Recorded by At-Tirmithi with a *Hasan* chain)

Good manners are very heavy on your Scale of deeds, indeed, the Prophet ﷺ said:

«فَرْدٌ مِنْ شَيْءٍ هِيَ الْأَعْرَابُ أَثْقَلُ مِنْ حُسْنِ الْبَحْوِ»

There is nothing heavier on the Scale than good manners. (Recorded by Abu Dawud with a *Sahih* chain)

By having good manners, you can reach the level of the one who fasts and the one who stands late in the night to pray. The Prophet ﷺ said:

«إِنَّ أَيْرَ شَيْءٍ يُتَرَبَّعُ حُسْنُهُ حُدُودَهُ دَرَجَاتٍ فَانِصْ إِلَى صَانِعِ أَتَمِّهِ»

Indeed, through his good manners, a man reaches the levels of the one who stands at night (to pray) and the one who fasts during the day. (Recorded by Abu Dawud and Al-Hakim with a *Sahih* chain)

And finally, good manners can help increase you in your age and can help bring life into your home. The Prophet ﷺ said:

«تَحْسِنُ الْبَحْوِ وَحُسْنُ الْجَوَارِ يُعَمِّرَانِ الْبَيْتَ وَهُوَ بَيْتَانِ هِيَ الْأَنْفُ»

Good manners and being good to neighbors — both of these bring life to homes and cause one's life span to be prolonged. (Recorded by Ahmad with a *Sahih* chain).

"Truthfulness": The Shaikh began a list of good manners with truthfulness, a characteristic that Allāh ordered as apply:

«يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا مَعَ الصَّادِقِينَ»

O you who believe! Be afraid of Allāh, and be with those who are true (in the words and deeds).¹¹

⁽¹¹⁾ *Ta'beek* 9: 19

The Messenger of Allāh ﷺ said:

«إِنَّ الصُّفْقَ نَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْحَقِّ، وَإِنَّ التَّوَمُّنَ يَكْشِفُ حَتَّى يَكْتُبَ عِنْدَ اللَّهِ صِدْقًا»

Indeed, truthfulness guides to righteousness; indeed, righteousness guides to Paradise. And a man continues to tell the truth until He is written with Allāh as a truthful one. (Recorded by Al-Bukhari and Muslim).

The Prophet ﷺ said:

«الصُّفْقُ طُمُودٌ وَالْكَيْتُ رَيْبٌ»

Truth is serenity while lying is uncertainty. (Recorded by At-Tirmidhi).

Truthfulness involves many traits — truthfulness in speech, in promises, in appointments, in buying, and in selling. Let your slogan, my brother be truthfulness, and in all situations, train yourself to be truthful, for it will serve as a protection.

“Trustworthiness”: In many ways man is entrusted with duties, and Allāh Almighty has ordered man to fulfill the most primary of duties — all religious obligations and commandments — after the heavens and the earth declined to bear those duties:

«إِذَا عَزَمَ الْأَمْرُ عَلَى سَوَابٍ وَلَا يَمْنُ الْفَالِاقُ وَلَا يَمْنُ السَّمَاءُ وَلَا يَمْنُ الْإِنْسَانُ بِدَارِ طُغْيَانٍ جَهْلًا»

Truly We did offer *Al-Amanah* (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).¹¹

You fulfill your trust by performing deeds as Allāh Almighty ordered you to perform them. Then at another level, you have been entrusted with your wife and children; it is your responsibility to give those children a righteous upbringing. You have been entrusted with both a body and senses; therefore you must use them only in the obedience of Allāh. The Prophet ﷺ said:

⁽¹⁾ (Faḥr 33:72)

«الْمَحَاسِنُ بِالْأَمَانَةِ إِلَّا ثَلَاثَهُ مَحَاسِرُ مَبْنِيَّةٌ سَفَتْ دِمَ حَرَامٍ أَوْ دَرَجَ حَرَامٍ أَوْ الرِّقْدُ عَ مَالٍ يَنْتَرِ حَقٌّ»

Gatherings must be with trust, except for three gatherings: a gathering wherein blood is wrongfully spilled, (a gathering wherein) the unlawful occurs with the private parts, (or a gathering wherein) wealth is taken from another without a right to do so. (Recorded by Abu Dawud)

At yet another level, there is a trust between husband and wife; the Prophet ﷺ said:

«مِنْ أَعْظَمِ الْأَمَلَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلُ يَفْضِي إِلَى امْرَأَتِهِ وَيُفْضِي إِلَيْهَا بِسِرِّهَا»

From the greatest of trusts (which are broken) with Allāh on the Day of Judgement is a man who has intimate relations with his wife and a wife who has intimate relations with her husband, and then he spreads her secrets. (Recorded by Ahmad)

Finally, one must return those things which were kept with him for safekeeping, or those things which were lent to him, returning them according to the agreement that was made, for Allāh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُفُوا بِعَهْدِكُمْ إِذَا عَاهَدْتُمْ ۚ وَكُلُوا وَشَرُّوا مِمَّا بَنَىٰ بَيْنَكُمْ ۚ وَكُلُوا وَشَرُّوا مِمَّا بَنَىٰ بَيْنَكُمْ ۚ وَكُلُوا وَشَرُّوا مِمَّا بَنَىٰ بَيْنَكُمْ ۚ﴾

Verily, Allāh commands that you should render back the trust to those whom they are due.⁽¹⁾

The Prophet ﷺ said:

«أَدِّ الْأَمَلَةَ إِلَى مَنِ اتَّخَذَتْ وَلَا تَحْنُ مِنْ حَادِثٍ»

Return the trust to the person who entrusted you, and do not deceive the one who has deceived you. (Recorded by At-Tirmidhi and Abu Dawud with a *Sahab* chain).

We should try to fulfill all trusts that are given to us because, since not doing so is an indication of hypocrisy. When the Prophet ﷺ was describing the signs of a hypocrite, he said:

⁽¹⁾ (An-Nisa' 4:58)

﴿وَأَنذَرْتُكُمْ الْفِتْنَةَ﴾

And if he is trusted, he deceives.

“Chastity”: In one context, the Arabic word for chastity means to protect oneself from sexual wrongdoing, a characteristic that is a must for a Muslim:

﴿وَالَّذِينَ هُمْ لَا يُغْنُونَ بِكُلِّمَا حَتَّى يُنْفِثَ اللَّهُ مِنْ فَتْنِهِ﴾

And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty^[1]

A Muslim protects himself from perpetrating vile and evil deeds, hoping to receive reward from Allāh. When the Prophet ﷺ was describing the seven categories of people who will be in Allāh's Shade, one of the categories he mentioned was:

«مَنْ حُلَّ دَعْنَةً امْرَأَةً هَذِي مُنْجِبٍ وَحَمِيلٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ»

And a man whom a woman possessing both status and beauty invites (to herself), and he says, 'Indeed, I fear Allāh.'

In another context, the Arabic word that generally means chastity takes on the meaning of modesty and self-respect; Allāh Almighty says:

﴿يَخْسِبُهُمُ انْجَابُهُمْ لَمَّا بَلَغَ الْفَتْنُ مِنْهُمْ فَهُمْ لَا يَسْتَوْفُونَ
الَّذِينَ يَكْفُلُونَ﴾

The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.^[2]

The Prophet ﷺ said:

«الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَإِنَّمَا بَيْنَ تَقْوَى وَخَيْرٍ الضُّعْفُ مَا كَانَ
عَنِ الظَّهْرِ تَقْوَى وَهُوَ يَسْتَعِينُ بِرُوحَةِ اللَّهِ وَهُوَ يَسْتَعِينُ بِعَيْنِ اللَّهِ»

The upper hand is better than the lower one, and begin with

[1] (Ar-Nisā 2: 33)

[2] (Al-Baqara 2: 273)

those who are under your guardianship (or care). The best charity is to give that which is left after one spends on one's needs (and on one's family's needs), whoever stays away from the unlawful and from asking people, Allāh protects him; and whoever seeks independence from people (seeking total dependence on Allāh), Allāh makes him rich. (Recorded by Al-Bukhari and Muslim)

"Modesty or shyness": Shyness helps prevent one from perpetrating evil deeds, acting as a barrier between man and sin. Furthermore, it prevents one from being negligent with Allāh's rights and the rights of His creatures. The Prophet ﷺ said:

إِنَّ مِمَّا أَكْثَرُ انْسِمَ مِنْ شَأْنِ الْأَوَّلَىٰ إِذَا سَمَّ تَسْمِيَةً نَّاصِعَةً
شَيْئًا

From what the people know regarding the earliest sayings of the Prophets is, "If you have no shame, then do as you please." (Recorded by Al-Bukhan)

Shyness is one of the branches of faith, for the Prophet ﷺ said:

الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْتَ إِلهِي
الْأَكْبَرُ عِي الطَّرِيقِ، وَالْحَمْدُ شُعْبَةٌ مِنَ الْإِيمَانِ

Iman consists of more than seventy branches; the best of them is the saying, 'None has the right to be worshipped but Allāh.' The lowest one is to remove something harmful from a path, and shyness is one of the branches of faith. (Recorded by Al-Bukhari and Muslim)

To emphasize the importance of shyness, the Prophet ﷺ said:

الْحَيَاءُ خَيْرٌ كُلِّهِ

Shyness is everything that is good. (Recorded by Muslim)

And:

إِنَّ اللَّهَ حَيٌّ يَسْتُرُ يُحِبُّ الْحَيَاءَ وَيَسْتُرُ

Indeed Allāh is modest and concealed. He loves shyness and loves to cover the faults of His creatures. (Recorded by Abu Dawud, An-Nasa'i and Ahmad)

When given a choice between spending in the way of Allāh and between holding on to our wealth, we should consider this *Hadith*:

«يَا آدَمُ إِنِّي إِذْ تَسْلَى الْفُضْلَ حَبْرٌ لَكَ وَإِنْ تُمْسِكُهُ شَرٌّ لَكَ»

O son of Adam, if you give in charity from your excess wealth then that is good for you, and if you keep it, then that is evil for you. (Recorded by Muslim and At-Tirmithi)

Whenever one spends for a good cause, Allāh rewards him with that which is better than what he spent, for Allāh Almighty says:

﴿وَمَا تُسِفِقُوا مِنْ خَيْرٍ إِلَّا نُكَفِّرْكُمْ بِهِ مَا كُنْتُمْ تَعْمَلُونَ ۚ لَا تَبْخَسُوا وَجْهَ اللَّهِ وَمَا تُسِفِقُوا مِنْ خَيْرٍ يُؤْتِمْ إِنْ تَعْلَمُوا وَأَنْتُمْ لَا تُظْلَمُونَ﴾^[1]

And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.^[1]

In a *Quasi Hadith*, the Prophet ﷺ related that Allāh Almighty said:

«أَنْتُمْ يَا آدَمُ أَنْتُمْ تَقُومُونَ غُلَيْثٌ»

Spend, O son of Adam, and He (Allāh) will spend on you. (Recorded by Al-Bukhari and Muslim)

"Fulfilling one's word or promise": To fulfill one's word or promise is one of the greatest characteristics of a Muslim, Allāh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

O you who believe! Fulfill (your) obligations.^[2]

And:

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ﴾

And fulfill the covenant of Allāh when you have made a covenant.^[3]

^[1] (Al-Baqarah 2:272)

^[2] (Al-Ma'idah 1:1)

^[3] (Ar-Ra'd 16:91)

To not fulfill one's promises is from the characteristics of the hypocrite: as the Prophet ﷺ was describing the traits of the hypocrite, he said:

«وَإِذَا عَاهَدَ عَدَا»

If he promises, he betrays.

He ﷺ also said:

«وَيْثًا وَعَدَ أَخْلَفَ»

When he makes a promise, he breaks it.

Regardless of whether it is in buying, selling, or even in matters related to marriage, one should fulfill not only the agreement in general, but all of the conditions that were stipulated and agreed upon. The Prophet ﷺ said:

«إِنَّ أَحَقَّ الشُّرُوحِ مَا اشْتَعَلْتُمْ بِهِ الْقُرُوحَ»

Indeed, the most deserving of conditions are those that make another person's private parts lawful (to you).

He ﷺ also said,

«الْمُتَشَرِّعُونَ عَلَى شُرُوحِهِمْ»

The Muslims held to the conditions (they agree upon).

So let the Muslim beware of a stern punishment awaiting those who betray their brothers and usurp their rights.

“Staying away from all that Allāh has forbidden”: It is the responsibility of every Muslim to seek out lawful sustenance, while leaving anything that Allāh has declared to be unlawful. In a *Hadith* related by Abu Hurairah, may Allāh be pleased with him, the Prophet ﷺ said:

«إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ تَعَالَى أَمَرَ الْمُؤْمِنِينَ بِمَا
أَمَرَ بِهِ الْمُرْسَلِينَ»

Indeed Allāh is good and pure and He doesn't accept other than what is good and pure. And Allāh ordered the believers with the same command with which he ordered the Messengers.

For Allāh Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاسْكُرُوا لِلَّهِ إِن كُنتُمْ حَقِيقًا
مِّنْهُۥٓ﴾ (١٧١)

O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship. [1]

Then the Prophet ﷺ mentioned:

«انزل رجل بعيل السفر أشعب أغبر يمد يديه إلى السماء يـ ربي يـ ربي
ومطعمه حرام ومشربه حرام وملبسه حرام وغريب بالحرام فأنى يستجيب»
يعني:

«A man on long journey, who was disheveled and dust-covered; he would raise his hands to the sky, and say, “O my Lord, O my Lord.” However, his food was unlawful, his drink was unlawful, his clothes were unlawful — he was sustained by unlawful. How is it that his prayer could be answered? (Recorded by Muslim)

The Muslim is ordered to stay far away from the unlawful, like consuming *Riba* (interest and usury):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاذْكُرُوا مَا بَيْنَ يَدَيْهِ لَعَلَّكُمْ تُفْلِحُونَ﴾ (١٧٧)

O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Riba* (interest and usury) (from now onward), if you are (really) believers. [2]

Another example is to wrongfully consume the wealth of an orphan; Allāh Almighty says:

﴿وَالَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصَرُونَ
سَٰخِرِينَ﴾ (١٨٠)

Verily, those who unjustly consume the property of orphans, they eat up only fire into their bellies, and they will be burnt in

[1] (Al-Baqarab 2:172)

[2] (Al-Baqarab 2:278)

the blazing Fire.^[1]

And yet another example is eating from money taken through bribery.

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُيُوتِ وَتَذَرُوهُم بِهَا يَتَمَتَّعُوا بِمَا كَسَبُوا مِنْ قَبْلِ نَأْخُذَ مِنْكُمْ نَفْسًا وَالْأَشْرَارُ هُمْ هُمُومُونَ﴾ ﴿١٨٨﴾

And consume not one another's property unjustly, nor give bribery to the rulers that you may knowingly consume a part of the property of others sinfully.^[2]

The Muslim leaves not only what is forbidden, but also what is doubtful. The Prophet ﷺ said:

دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ

Leave that which you doubt thereof, for which you have no doubt. (Recorded by An-Nasa'i and At-Tirmidhi with a *Sahih* chain).

By perpetrating that which is doubtful, one is led to perpetrating that which is unlawful. The Prophet ﷺ said:

إِنَّ الْهَلَالَ بَيِّنٌ وَالْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أَشْيَاءٌ مُشْتَبِهَةٌ لَا يَعْنِفُهَا شَيْءٌ مِنْ أَهْلِ نَفْسِ أَهْلِ الشُّبُهَاتِ فَلَمَّا امْتَرَأَ بَيْنَهُ وَبَيْنَهُمْ وَهُمْ وَهِيَ هِيَ الشُّبُهَاتُ وَهِيَ هِيَ الْحَرَامُ وَبَيْنَهُمْ بَرْنَى حَوْلَ الْهَلَالِ يُوشِكُ أَنْ يَرْتَكِبَ فِيهِ أَلَّا وَإِنْ يَكُنْ مَرِيدٌ حَتَّى لَا يَنْجِيَهُ اللَّهُ مِنْهُ

Indeed, the lawful is clear and the unlawful is clear; however, between them are matters that are not clear not many people know about those matters. Whoever avoids the unclear matters, he has protected both his religion and his honor. Whoever deals with the unclear matters, he deals with the unlawful. Like a shepherd, grazing around the limits of a sanctuary, coming close to entering it. Indeed every king has such a sanctuary; indeed the unlawful are the sanctuary of Alkih. (Recorded by Al-Bukhari and Muslim).

[1] (An-Nasa'i 4:10)

[2] (Al-Baqarah 2:188)

with him:

«يَا مَعْشَرَ مَدِينَةٍ فَإِن مَّنْ عَمِلَ مِنْكُمْ بَيْتًا فَطَبِّخُوا مِنْهُ جِزَاءً لِّأَهْلِ الْبَيْتِ وَهُوَ
سَعْيُكُمْ»

When you cook broth, add more water to it, then go to your neighbor's household, and give them a good portion thereof. (Recorded by Muslim)

Do not limit yourself in this regard, giving a gift only to the poor; rather, give gifts to your rich neighbors as well. The Prophet ﷺ said,

«حَسْرَةُ الْجَارِ إِلَى اللَّهِ خَيْرُكُمْ حَسْرَةً»

The best neighbor with Allāh is the one from them who deals most honorably with his neighbor. (Recorded by At-Tirmidhi, Ahmad, Ad-Darimi, and Al-Hakim with a *Sahih* chain).

Having a good neighbor can even help one achieve happiness, for the Messenger of Allāh ﷺ said:

«أَرْبَعٌ مِنَ السَّعَادَةِ: الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الْوَاسِعُ، وَالْحَارُ
النَّاصِعُ، وَالْمَرْكَبُ الْهَيَّيْ»

Four are from happiness: a righteous wife, a spacious home, a righteous neighbor, and a comfortable mount. (Recorded by Ibn Hibban with a *Sahih* chain)

It is not only in giving things that one shows kindness to his neighbor but it is also in ordering him to do good, forbidding him from evil, and advising him in general.

“Helping those in need, as much as one is able”: This is from the noblest of deeds, for the Prophet ﷺ said,

«إِنَّمَا هِيَ عَوْرَةُ الْعَبْدِ مَا شَاءَ الْعَبْدُ هِيَ عَوْرَةُ أَحِيهِ»

Allāh continues to help the worshipper as long as the worshipper is helping his brother. (Recorded by Muslim)

He ﷺ also said,

«مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ»

Whoever is there for his brother's need, Allāh is there for his

need. (Recorded by Al-Bukhari and Muslim)

The poor, the widows, the orphans, and those, who though not poor, in some areas are in need: all of these categories of people need help. The Prophet ﷺ said:

«الْمُسْتَجِيبُ عَلَى الْيَتَامَى وَالْجَنَّةِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ»

The one who seeks to help the widows and the poor is like the one who is fighting in the way of Allāh.

The narrator of the *Hadith* said, “and I think he said:

«وَمَا كَالْقَائِمِ لَا يَفُتُّ وَمَا نَصَائِمِ لَا يُفُورُ»

and like the one who stands for prayer without tiring and the one who fasts without breaking his fast.” (Recorded by Al-Bukhari and Muslim)

Some people do not need material help in as much as they need someone to intercede for them; the Prophet ﷺ said:

«اسْتَعِزُّوا بِالْحُرِّ وَالْمُحْرَمِ»

Intercede (for others when the cause is good and lawful) and you will be rewarded. (Recorded by Al-Bukhari and Muslim)

Anytime a brother needs help from you, whether it be in a great matter or a small one, you should help him, for the Prophet ﷺ said:

«مَنْ رَفَعَ الرَّجُلَ فِي شَيْءٍ فَتَعَوَّلَهُ عَلَيْهِ أَوْ تَرَفَّعَ لَهُ عَلَيْهِ فَسَاعَهُ صَدَقَةٌ»

To help your brother onto his mount or to raise to him his belongings is charity. (Recorded by Al-Bukhari and Muslim)

Lesson Sixteen

Taking On Islamic Manners

Here are only some of the many Islamic manners:

- 1) Greeting *As-Salam*)
- 2) A smiling, cheerful face
- 3) Eating with your right hand, and drinking with the same
- 4) Before eating or drinking, one should say, "*Bismillah* (In the Name of Allāh)."
- 5) After eating or drinking, say, '*Al-Hamdulillah* (All praise is for Allāh)"
- 6) After sneezing, say, '*Al-Hamdulillah*."
- 7) If another person sneezes and says '*Al-Hamdulillah*," say, "*Yarhamukullāh* (May Allāh have mercy on you)."
- 8) Visiting the sick
- 9) Following a funeral — by praying the funeral prayer and attending the burial.
- 10) Following Islamic manners when you enter the *Masjid* or your home, and when you leave them.
- 11) Following Islamic manners when you travel, when you deal with your parents, your relatives, your neighbors, your elders, and those younger than you.
- 12) Congratulating parents upon the birth of a child.
- 13) Saying an invocation of blessings when there is a marriage.
- 14) Consoling the afflicted.
- 15) And all other Islamic manners, including the way we wear or remove our dress and shoes.



Other than the characteristics mentioned by the Shaikh, there are

many other good qualities that are mentioned in the Qur'an and the Sunnah, such as gentleness, forgiveness, honor, mercy, a heart free from rancor, patience, good speech, and humility. Shaikh 'Abdul-'Aziz bin Baz, may Allah have mercy on him, wrote a valuable dissertation entitled, "The Manners of Believing Men and Believing Women." It should be read, for it is full of great benefit.

"Greeting (As-Salam)": To create a sense of love and unity between Muslims, it is legislated in Islam that we give greetings of peace to one another:

﴿وَيَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَوَلَّوْا فَسَلِّمُوا بَيْنَكُمْ بِحَسْبِ مَا هِيَ مِنْكُمْ وَأَوْفُوا بِعَهْدِكُمْ إِذَا عَاهَدْتُمْ وَالسَّلَامُ عَلَى الْإِسْلَامِ﴾

When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.¹

When asked which Islam is best, the Prophet ﷺ said:

«طَلَبُ الْطَّعَامِ وَ قُرْأُ السَّلَامِ عَلَى مَنْ عَرَفْتَ وَمَنْ سَمَّيْتَ بِعَرَفٍ»

To feed others and to give greetings of peace to both he whom you know and he whom you know not. (Recorded by Al-Bukhari and Muslim)

Al-Bara' said, "The Prophet ﷺ ordered us with seven matters; one of the matters he mentioned was

«وَبَشَاءُ السَّلَامِ»

to spread greetings of peace." (Al-Bukhari)

And the Prophet ﷺ said:

«إِنَّ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ - يَتَأْتِيهِ فَيُسَلِّمُ عَلَيْهِ»

Indeed, from the rights of a Muslim over another Muslim is that when one meets the other, he should give him greetings of peace. (Agreed upon)

Spreading greetings of peace causes Muslim brothers to love one another, which is what we need to enter Paradise, for the Prophet ﷺ said:

«لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تُحِبُّوا أَوْ لَا أَعْلَمُ عَلَى

^[1] (Al-Bukhari 4:36)

walking should greet the one who is sitting, and those that are few in number should greet those who are greater in number (Recorded by Al-Bukhari and Muslim).

In the narration of Al-Bukhari, the Prophet ﷺ also said:

«وَالصَّغِيرُ عَلَى الْكَبِيرِ»

And the young one should greet his elder.

- 4) When you enter your home, it is recommended for you to give greetings of peace for Allah says:

«يَوْمَ دَسَّسُمُ مَوَدَّ دَسَّسُمُو عَى أَتُكَلِّمُ بِحَسْبِهِ مَنْ عَمِدَ بِهِ مَرْحَتُهُ حَسْبُهُ»

But when you enter the houses, greet one another with a greeting from Allah, blessed and good.¹⁷

- 5) You are not permitted to initiate greetings of peace when you meet a disbeliever, for the Prophet ﷺ said:

«لَا تَبْدُؤُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ»

Do not initiate greetings of peace when you meet the Jews or the Christians.

However, if they extend to you greetings of peace, you may answer them with, “*Wa Alaikum* (and upon you).” In a *Hadith* related by Anas, the Prophet ﷺ said:

«إِذَا سَلَّمَ عَلَيْكُمْ فَقُلْ أَجَابَ قَوْلُكُمْ وَعَلَيْكُمْ»

If someone from the People of the Book gives you a greeting of peace, then say, “*Wa Alaikum*.” (Recorded by Al-Bukhari and Muslim)

- 6) Not only should you greet people when you enter a gathering, you should also greet them when you leave that gathering. The Prophet ﷺ said:

«إِذَا أَمْسَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيَسَلِّمْ فَإِنْ أَدَّ أَنْ يَقُومَ فَلْيَسَلِّمْ فَكَيْسَرُ الْأَوَّلَى بِأَخَوَاتٍ مِنَ الْآخِرَةِ»

If one of you stops at a gathering, let him give greetings of peace, and if he wishes to leave, let him give greetings of

¹⁷ (Al-Bukhari 2461)

peace: the first greeting is not more worthy than the second (i.e., it is important to give both). (Recorded by Abu Dawud and At-Tirmithi).

“A smiling, cheerful face”: In a *Hadith* related by Abu Tharr, may Allāh be pleased with him, the Prophet ﷺ said:

«لَا يَخْهَرُكَ مِنَ الْمَعْرُوفِ شَيْءٌ وَلَوْ أَنَّ بَلَغَى أَحَاكَ بِوَجْهِهِ»

Do not look down upon any good deed, not even to meet your brother with a cheerful face. (Recorded by Muslim)

In another *Hadith*, he ﷺ said:

«تَسَمُّتُ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ»

To smile in the face of your brother is charity given on your behalf. (Recorded by Al-Bukhari in *Al-Adab Al-Mufrad* and At-Tirmithi with a *Sahih* chain).

So cheerful was the countenance of the Prophet ﷺ that one of his Companions, Jarir bin ‘Abdullah, said, “Since the day I accepted Islam, the Messenger of Allāh ﷺ would never meet me without smiling in my face.” (Recorded by Al-Bukhari in *Al-Adab Al-Mufrad* with a *Sahih* chain).

A smiling face indicates a good quality and causes blessed results — it indicates that one’s heart is free of rancor and it causes affection to grow between Muslims.

“Eating with your right hand, and drinking with the same”: The Prophet ﷺ said:

«إِنِّي أَكْرَأُ أَحَدَكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ
يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ»

When one of you eats, let him eat with his right hand, and when one of you drinks, let him drink using his right hand, for verily, the *Shaitan* eats with his left and drinks with his left. (Recorded by Muslim)

Here are some more manners to keep in mind when you eat

- 1) To mention Allāh’s Name and to eat what is closest to you, for the Prophet ﷺ said:

«يَا عَلَاكُمْ بِسْمِ اللَّهِ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا بَيْنَكَ»

O young boy, mention Allāh's Name, eat with your right (hand), and eat that which is closest to you. Recorded by Al-Bukhari and Muslim

- 2) While you are eating, do not lean on something to relax. The Prophet ﷺ said,

«إِنِّي لَا أَكُلُ مُتَّجِمًا»

Indeed, I do not eat, reclining (on something). (Recorded by Al-Bukhari)

- 3) If a morsel of food falls to the ground, eat it nonetheless. Jabir, may Allāh be pleased with him, related that the Prophet ﷺ said:

«إِذَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْكُلْهَا فَإِنَّهُ لَا تَابَ لَهُ مِنْ أَلَى وَلَا تَنْهَى وَلَا يَذْغِيهَا رِيحُهَا»

If a morsel of food belonging to one of you should fall down, pick it up, clean off any filth that may have attached itself, and then eat it, but don't leave it for the *Shaytan*. (Recorded by Muslim)

- 4) Do not find fault with the food you eat. Abu Hurairah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ never found fault with food: if he desired something, he would eat it; if he disliked something, he would (simply) leave it." (Recorded by Al-Bukhari and Muslim).

- 5) It is recommended to lick clean both the plate one eats from and his fingers. In a *Hadith* related by Muslim, the Prophet ﷺ ordered us to do so and then said:

«إِنَّكُمْ لَا تَلْعَوْنَ فِي أَيِّ الْمَرْتَعَةِ»

Indeed, you do not know where the blessing is.

In the narration of At-Tirmithi, it is:

«إِنَّكُمْ لَا تَعْلَمُونَ فِي أَيِّ أَطْعَامِكُمُ الْمَرْتَعَةُ»

Indeed you do not know in which portion of your food is the blessing.

- 6) When you finish your meal, you should do as the Prophet ﷺ did: he would supplicate, saying:

«الْحَمْدُ لِلَّهِ الَّذِي تَمَلَّأَ وَأَرْفَعَهُ عَنَّا هَظْظِي وَلَا مَقْصُورَ»

All the praise and thanks are to Allāh Who has satisfied our needs and quenched our thirst. Your favor cannot be compensated or denied. (Recorded by Al-Bukhari).

“Following Islamic manners when you enter the Masjid or your home and when you leave them”: As the Muslim is entering the Masjid, it is recommended for him to enter with his right foot first, and then for him to say:

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ الْبَلَدُ الْمَقَرَّةُ يَا أَبَتِ
رَحْمَتٍ

In the Name of Allāh, and prayers and peace be upon the Messenger of Allāh. O Allāh, open the gates of Your mercy for me. (Recorded by Muslim and Abu Dawud).

When a Muslim enters his home, he should mention Allāh's Name, for the Prophet ﷺ said:

إِنَّمَا دَخَلَ الرَّحُلُ بَيْتَهُ ذَكَرَ اسْمَ اللَّهِ تَعَالَى حِينَ يَدْخُلُ وَحِينَ يَطْعَمُ هَالِ
الشَّيْطَانُ لَا مَيْمَنَ لَكُمْ وَلَا عِشَاءَ هَاهُنَا، وَإِنْ دَخَلَ بَسْمِ يَذْكُرُ اسْمَ اللَّهِ
عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَكْرَمْتُمُ الْجِسْمَ، وَإِنْ سَمِ يَذْكُرُ اسْمَ اللَّهِ عِنْدَ
طَعْمِهِ هَالِ أَكْرَمْتُمُ الْمَيِّتَ وَالْعَبْدَ

When a man enters his home and mentions Allāh's Name upon entering and upon eating a meal, the *Shaitan* says (to his fellow devils), "There is no place for you to sleep here and there is no dinner for you over here." If he doesn't mention Allāh's Name upon entering, the *Shaitan* says (to his fellow devils), "You have found your place of rest for the night." And if he doesn't mention Allāh's Name upon eating, the *Shaitan* says, "You have reached your place of rest for the night and your dinner" (Recorded by Muslim, Abu Dawud, and Ibn Majah).

It is also recommended to say the supplication mentioned in the

following *Hadith*:

«إِذَا وَجَّعَ الرَّحْلُ بَيْتَهُ دَخَلَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أَسْمَاءٍ وَخَيْرَ أَسْمَاءٍ خَرَجَ - بِسْمِ اللَّهِ وَحَدَّ وَبِسْمِ اللَّهِ حَرَجَ وَعَنَى بِ: تَوَقَّدَ كَيْفَ يُسَمِّي عَلَى أَقْرَبِهِ»

When one of you enters his home, he should say "O Allāh, I ask of you the best of entrances and the best of exits. In the Name of Allāh we enter and in the Name of Allāh we leave, and upon our Lord we place our trust." Thereafter he should give greetings of peace to his family. (Recorded by Abu Dawud with a *Sahih* chain).

When a Muslim leaves the *Majlis*, he should begin with his left foot, saying:

«بِسْمِ اللَّهِ وَبِطَوْلِهِ وَبِإِسْلَامٍ عَلَى رَسُولِ اللَّهِ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

In the Name of Allāh, and blessings and peace be upon the Messenger of Allāh, O Allāh, I ask You from Your favor. (Recorded by Muslim and Abu Dawud)

In the following *Hadith*, the Prophet ﷺ also told us what to say when we leave our home:

«إِذَا حَرَجَ الرَّحْلُ مِنْ بَيْتِهِ قَالَ: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَبْلًا حَسْبُكَ قَدْ هَدَيْتَ وَتَوَكَّلْتُ وَوَهَبْتَ، مَسْخُوفٌ لَهُ الشَّيْطَانُ فَقُولُ لَهُ شَعْبَانُ حَرَجَ تَكْفِيتُ بِرَحْلٍ قَدْ هَدَيْتَ وَتَوَكَّلْتُ وَوَهَبْتَ»

When a man leaves his home, he should say, "In the Name of Allāh, I place my trust in Allāh, and there is no might nor power except with Allāh." It will be said, "That is sufficient for you: you have been guided, sufficed, and protected." The *Shaitan* (devil) will move out of his way and another devil will say to the first, "How can you get to a man who has been guided, sufficed, and protected?" (Recorded by Abu Dawud and An-Nasa'i with a *Sahih* chain)

"Following Islamic manners when you travel": There are certain manners that you must adhere to when you travel:

- 1) In an Islamic way, you should bid farewell to those you leave behind. The Prophet ﷺ said:

”مَنْ أَدَّ أَنْ يُسَافِرَ فَعَلَّ بِمَنْ يُخَلِّفُ أَشْرَفَكُمْ اللَّهُ الَّذِي لَا تَضِلُّ وَدَائِقُهُ“

Whoever is about to travel should say to those he leaves behind, “I place you in the trust of Allāh, whose trust is never misplaced.” (Recorded by Abu Dawūd with a *ṣahih* chain)

- 2) As you are about to travel, say the supplication that is specific to traveling. ‘Abdullah bin ‘Umar, may Allāh be pleased with them, said:

”إِنِّي سَوَّاهُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَشْرَفَ عَلَى يَوْمِهِ حَاشَى
بَنِي سَعْدٍ كَثُرَ دَلِيلُ ثُمَّ قَالَ سَتَجِدُ النَّبِيَّ سَعِدًا هَذَا وَهُوَ دَلِيلُهُ
فَقَرَسَ وَيْلَ ابْنِي مَا تَخْشَعُونَ إِلَيْهِمْ إِنْ شِئْتُمْ فِي سَعْدٍ هَذَا أَلَمْ
وَالْقَوْمَ وَمِنْ أَعْصَى مَا رَضِيَ إِلَيْهِمْ هَوْنٌ عِنْدَ سَعْدٍ هَذَا وَأَصْوَعُ
تُعَذِّبُ إِلَيْهِمْ تَبَّ الصَّاحِبُ فِي السَّافِرِ وَأُخْبِفَةُ فِي الْآخِرِ إِلَيْهِمْ يَتَى
الْجُودُ بَتَّ مَنْ وَجَدَ السَّافِرَ وَرَأَى الْعَصْرَ وَسُوءَ الْمَنْصِبِ فِي الْعَدَى
وَالْأَهْلِ“

Indeed, when the Messenger of Allāh ﷺ would be seated upon his mount about to travel, he would say “*Allāhu Akbar*” (Allāh is the Most Great) three times, and then he would say, “How perfect He is, the One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allāh, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allāh, facilitate our journey and let us cover its distance quickly. O Allāh, You are the Companion on the journey, and the Successor over the family. O Allāh, I take refuge with You from the difficulties of travel, from having a change of heart and being in a bad predicament, and I take refuge in You from an ill — fated outcome in terms of wealth and family.”

When he would start his return journey, he would say the same, except he would add:

«يَرْجِعُونَ بِأَمْثَلِ مَا كَانُوا يَفْعَلُونَ»

We return, repenting to, worshipping, and praising our Lord.” (Recorded by Muslim).

- 4) Because it is from Allāh's favor that He has lightened certain rulings for the traveler, when you travel you should apply those lightened rulings; for instance, you should shorten your prayers; if needed, you may join them; you may continue to wipe over your socks for three days along with their nights; and you may break your fast.

“when you deal with your parents”: Being good to your parents is one of the greatest forms of worship; in fact, Allāh mentioned His right along with the right of parents, and He mentioned ill-treatment of parents along with the association of partners with Him. Allāh Almighty says:

﴿وَمَنْ كَفَرَ فَلَا مَهْرَ لَهُمْ كُفْرَهُمْ إِنَّهُمْ شَرُّ مُعْتَمِلِينَ﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْصُرُوا آبَاءَكُمْ

And whoever disbelieved, let not his disbelief grieve you, to Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men).^[1]

And:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ثُمَّ وَهَبْنَا عَلَىٰ وَهْرٍ وَرُفَعْنَا فِي عَامِي أَبِي أَسْكُرُ لِي وَبِوَالِدَيْكَ يَا أُنْصُرُ﴾ يَا

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years, give thanks to Me and to your parents, to Me is the final destination.^[2]

There are many instances in the Sunnah wherein the Prophet ﷺ highlighted the importance of being good to one's parents.

[1] (Lughat 31.23)

[2] (Lughat 31.24)

Ibn Mas'ud, may Allāh be pleased with him, once said, "I asked the Messenger of Allāh ﷺ, which deed is most beloved to Allāh?" He said:

«الصلوة هي أحبها»

"Prayer in its time."

Ibn Mas'ud then asked, "And then which?" He said,

«بر الوالدين»

"Dutifulness to one's parents."

"Then which?" He said,

«الجهاد في سبيل الله»

"Fighting in the way of Allāh." (Recorded by Al-Bukhari and Muslim)

'Abdullah bin Amr related that a man said, "O Messenger of Allāh, I pledge allegiance to you, to emigrate and to perform *jihad*." The Prophet ﷺ asked:

«هل من والديت أحيد حي؟»

"Are any of your parents alive?"

He said, "Yes, both of them." The Prophet ﷺ asked,

«فأنتجي الأجر من الله تعالى؟»

"And you seek reward from Allāh?"

He said, "Yes." And then the Prophet ﷺ commanded:

«هلم معي إلى والديت وأحسن صحبتهم»

"Then go back to your parents and be a good companion to them." (Recorded by Muslim)

Being dutiful to one's parents is one of the causes to enter Paradise. Abu Hurairah, may Allāh be pleased with him, related that he heard the Messenger of Allāh ﷺ say:

«الزعم آفة، الزعم آفة، الزعم آفة»

"Ignominy upon him, ignominy upon him, ignominy upon him."

He was asked, "Upon whom, O Messenger of Allāh?" He ﷺ said:

«مَنْ أَقْرَبُ وَالِدَيْهِ عِنْدَ الْكِبَرِ أَحَبُّهُمَا أَوْ يَلَاهُمُ ثُمَّ سَمَّ يَدْخُلُ الْجَنَّةَ»

"Whoever has one or both of his parents with him when they reach old age and then does not enter Paradise." (Recorded by Muslim)

The Prophet ﷺ also said:

«الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ»

The father is the middle door (from among the doors) of Paradise. (Recorded by At-Tirmithi and Ibn Majah with a *Sahih* chain)

Mu'awwiyah bin Jahimah, may Allāh be pleased with them, related that his father, Jahimah, went to the Prophet ﷺ and said, "O Messenger of Allāh, I wished to fight, so I came here seeking your counsel." The Prophet ﷺ asked:

«هَلْ لَكَ مِنْ أُمٍّ؟»

"Do you have a mother (who is alive)?"

He said, "Yes."

«فَلَزِمِيهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا»

"Stick close to her, for verily, Paradise is at her leg." (Recorded by An-Nasa'i and Ahmad with a *Sahih* chain.)

In another narration, the Prophet ﷺ said:

«الْزَمِيهَا فَإِنَّ الْجَنَّةَ تَحْتَ أَرْجُلَيْهَا»

"Stick close to her, for verily, Paradise is under her feet." (Recorded by An-Nasa'i and Ahmad with a *Sahih* chain).

Being dutiful to one's parents is a cause which leads to Allāh's pleasure, for the Prophet ﷺ said:

«رَوْحُ الرِّبِّتِ هِيَ رَوْحُ الْوَالِدَيْنِ وَسَخَطُهُ هِيَ سَخَطُهُمَا»

The pleasure of the Lord is in the parents' pleasure; His anger is in their anger.

Moreover, being dutiful to one's parents leads to an increase in

sustenance and life, the Prophet ﷺ said:

«مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِي عُمُرِهِ وَيَزَادَ فِي رِزْقِهِ فَلْيَبِرْ وَالِدَيْهِ وَلْيُجَسِّلْ رَجَمَهُ»

Whoever wishes to have his life extended and his sustenance increased, then let him be dutiful to his parents and let him nurture relations with his relatives. (Recorded by Ahmad)

In fact, being dutiful to one's parents causes all good, wards off all evil; here are a number of ways in which you can fulfill your duty to them:

- 1) Feed them, clothe them, serve them, and answer them when they call you.
- 2) Obey them, for the Prophet ﷺ said:

«أَطِيعُوا وَالِدَيْكُمْ وَإِنْ أَمَرَاكَ أَنْ تَخْرُجَ مِنْ دِيَارٍ فَخْرُجْ لَهُمَا ...»

Obey your parents, if they command you to leave your land then leave it for them. (Recorded by Al-Bukhari in *Al-Adab Al-Mufrad* with a *Sahih* chain)

- 3) Be humble with them and speak gently with them.
- 4) Do not call them by their names.
- 5) When you walk with them, walk behind them.
- 6) Do to them what you would like to be done to you, and hate for them what you would hate for yourself.
- 7) Whenever you pray to Allāh, ask Him to forgive them.
- 8) Honor your parents' friends.

But know that whatever you do to show your duty toward them, you can never fulfill the rights they have upon you, so great are their rights. The Prophet ﷺ said:

«لَا يُقْبَرِي وَلَدٌ وَالِدَهُ إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ بِعَقَبَةٍ»

A son cannot pay his father back unless he finds him a slave, buys him, and then sets him free. (Recorded by Muslim)

“your relatives”: Abu Ayyub, may Allāh be pleased with him, related that when a desert Arab asked the Prophet ﷺ to inform him of what would bring him closer to Paradise and farther away from the Fire, He ﷺ said:

join ties with relatives. (Recorded by Al-Bukhari and Abu Dawud)

To join ties means to avoid hurting one's relatives; it means to visit them, to pray for them, to help them financially, to order them to do good, to forbid them from evil, and to advise them. Allāh Almighty said to His Prophet:

﴿يُذَكِّرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (٧٧)

And warn your tribe of near kindred^[1]

"your neighbors": Refer to lesson fifteen, where this topic has been discussed.

"your elders": During a dispute, when one was required to speak before the Prophet ﷺ, the youngest one present attempted to speak, the Prophet ﷺ said:

«كَبِّرْ كَبِّرْ»

Older, older.

Admonishing the young man for having spoken before his elders had the opportunity to speak. (Recorded by Al-Bukhari and Muslim)

The Prophet ﷺ said:

«إِنَّ مِنْ إِحْلَالِ اللَّهِ تَعَالَى إِكْرَامَ بَنِي الْعَشِيرَةِ الْمُحْسِنِ وَحَامِلِ الْقُرْآنِ عَنِ الْعَالِي فِيهِ وَالْحَادِي عَمَّا يُكْرَاهُ فِي الشَّاعِلِ الْمُقْسِطِ»

Indeed, from the ways of glorifying Allāh is to honor graying Muslim: the one who carries with him the Qur'an, who neither deals extremely with it nor turns away from it, and the just leader. (Recorded by Abu Dawud, and it is *Sahih*)

He ﷺ also said:

«الْبَشَرُ مِنْ هُنَا سَمَ يَرْحَمُ صُغِيرًا وَيَعْرِفُ شَرَفَ كِبِيرًا»

He is not from us who neither shows mercy to the young from us nor knows the honor of the old from us. (Recorded by Abu Dawud and At-Tirmidhi and it is *Sahih*).

^[1] (Ash-Shurara 26:21-4)

for you to answer, "May Allāh bless you and send blessings upon you, may He reward you well; may He provide you with one similar and may He increase your rewards." It is recommended to say this or something similar.

"Consoling the afflicted": The Messenger of Allāh ﷺ said:

مَنْ عَزَّى أَخَاهُ الْمُؤْمِنَ فِي فِتْنَةٍ كَسَمَّ اللَّهُ حَتَّى حَضَرَهُ وَيُخْرِجَ بِهِ يَوْمَ
الْجَزَاءِ

Whoever consoles his brother believer in his adversity, Allāh will attire him with a green dress on the Day of Judgement, for which he will be envied.

It was recorded by Al-Khattib in *Tarikh Baghviyah* and Ibn Asakir, and there is a supporting narration for it with Ibn Abu Shabah. It is a *Hasan Hadith* which Al-Albani graded *Hasan* in *Al-Irwa'* no. 15.

When you console people who are afflicted, you should say those words that will bring them comfort, that will drive away their grief — words that strengthen those that are grieved, making them patient, and satisfied with Allāh's Decree. You can either use words that have been related from the Prophet ﷺ or you can say any kind words, as long as they do not contradict the *Ma'rifah*. When the Prophet ﷺ was comforting his daughter for her loss, he said:

إِنَّ لِلَّهِ مَا أَحَدٌ وَلَهُ مَا نَحْنُ وَتِلْكَ شَرٌّ مِنْهُ إِلَى أَحَدٍ مُسْتَشْفٍ لِنَفْسِهِ
وَأُخْبِيئِهِ

Indeed to Allāh belongs what He takes, and to Allāh belongs what He gives; even thing with him is until an appointed term, so be patient and seek your reward from Him. (Recorded by Al-Bukhari and Muslim).

An-Nawawi said, "This *Hadith* is the best form of consoling someone."

When the Prophet ﷺ met Umm Salamah after her loss, he ﷺ said:

اللَّهُمَّ اقْضِ لِأَبِي سَمَةَ دَرَجَةً فِي الْمُحْسِنِينَ وَاجْعَلْهُ فِي عِلِّيِّينَ
الْعَدِيدِينَ وَأَعِزَّهُ لِيَوْمِ الْقِيَامَةِ وَاجْعَلْهُ فِي قَرَارِ يَوْمٍ لَا يَمُوتُ

O Allāh, forgive Abu Salamah; raise him in ranking with those

whom you have guided, and leave behind for him from his progeny from those who remain. Forgive us and him, O Lord of all that exists; make his grave spacious for him and illuminate it for him. (Recorded by Muslim).

There is no set period, beyond which one should not console someone — some people mistakenly think that the limit is three days, while others have mentioned other limits. In one narration, the Prophet ﷺ consoled the family of Ja'far after three nights.

“And all other Islamic manners...”: Islam has legislated many manners for the Muslim, manners that cover every aspect of his life: manners for going to the washroom, for going to the *Masjid*, for visiting the sick, for sitting in a gathering, for seeking knowledge, for walking in the road, for visiting brothers, for talking, and so on. Though we have mentioned some Islamic manners here, we have certainly not mentioned them all; there are books that deal specifically with Islamic manners, such as *Al'Adab As-Sab'ijab* by Ibn Mullah, and *Al'Adab Al-Mufrad* by Al-Bukhari.

Lesson Seventeen

A Warning Against *Shirk* (Associating partners with Allāh) And Different Kinds Of Sins

One category of sins is called "The seven grave (and deadly) sins":

- 1) Associating partners with Allāh (*Shirk*).
- 2) Magic.
- 3) Killing a person, an act which Allāh has forbidden, unless there is an Islamic reason.
- 4) Consuming usury (interest).
- 5) Consuming the wealth of orphans.
- 6) Fleeing on the day of battle.
- 7) Accusing chaste, innocent, believing women of wrongdoing.

These are also great sins:

- Being undutiful to one's parents.
- Cutting off ties with relatives.
- Giving false testimony.
- Making false oaths.
- Hurting one's neighbor.
- Wrongfully shedding the blood of others.
- Wrongfully taking the wealth of others.
- Wrongfully attacking the honor of others.
- Drinking any form of alcohol.
- Gambling.
- Backbiting.
- Spreading false rumors.
- And all other sins that Allāh Almighty and His Messenger ﷺ have prohibited.

“The seven grave and deadly sins”: The Prophet ﷺ mentioned them all in one *Hadith* when he ﷺ said:

«اتَّبِعُوا سَبْعَ الْمَوَاصِي، اسْرَبُوا بِاللَّوْءِ، وَاسْتَحْزُوا، وَقَتْلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ لَا الْحَقَّ، وَأَقْبِلُوا رُءُوسَكُمْ عَلَى الْقُتُلِ، وَالْجُورِ يَوْمَ الرَّخْمِ، وَغَيْفِ الْمُتَعَصِّبِ الْمُؤْمِنِ الْمُؤْمِنِ»

Stay away from the seven grave sins: associating partners with Allāh; magic; killing a person whose life Allāh has made sacred except with a right; consuming usury; consuming the wealth of orphans; fleeing on the day of battle; slandering chaste, innocent, believing women. (Agreed upon)

“Associating partners with Allāh (*Shirk*)”: *Shirk* means to dedicate any kind of worship to other than Allāh. (Refer to lesson four, where we have already discussed *shirk* and its different categories.) Both Allāh—in His Book—and the Prophet ﷺ—in his Sunnah—have warned us against *shirk*. Relating to us the words of Luqman, Allāh Almighty says:

«يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ شِرْكَهُ عَدُوٌّ عَظِيمٌ»

“O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great wrong indeed.”⁽¹⁾

The Prophet ﷺ said to his Companions:

«أَلَا أُخْبِتُكُمْ بِالْأَكْبَرِ الْكَبَائِرِ...»

“Should I inform you of the greatest of the great sins.”

They said, “Yes, O Messenger of Allāh.” He ﷺ said:

«الْإِشْرَاقُ بِاللَّوْءِ»

“To associate partners with Allāh.” (Agreed upon)

One form of *shirk* is to prostrate to anyone other than Allāh; another is to supplicate to anyone other than Allāh or to ask for one’s needs to be fulfilled by anyone other than Allāh; and yet another form is to sacrifice an animal, seeking closeness not to Allāh, but to another.

⁽¹⁾ (Luqman 31, 3)

Basically, it is *Shirk* to dedicate any form of worship to any one other than Allāh, regardless of what the object of worship is: the living, the dead, a grave, a statue, a stone, a tree, an angel, a Prophet, a pious man, an animal, or anything else. This is the only sin that Allāh does not forgive: it requires one to not only repent, but to also re-enter the fold of Islam. Allāh says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ شَاءَ وَمَنْ يُشْرِكْ أَفْضَلُ هَدًى
أَفْوَرىٰ شَيْئًا عَظِيمًا﴾ (٤١)

Verily, Allāh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.^[1]

The Muslim submits only to Allāh, prays only to Allāh, and supplicates only to Allāh:

﴿قُلْ إِنِّي صَلَّيْتُ وَمَسَّيْتُ وَمَسَّيْتُ وَمَسَّيْتُ رَبِّ الْعَالَمِينَ﴾ (١٧) لَا شَرِيكَ لَّهِ وَبِذَلِكَ
أَتُوبُ وَإِلَى اللَّهِ الْمَصِيرُ﴾ (٢٣)

Say: "Verily, my *Salat* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the *Alamun* (mankind, jinn, and all that exists)."^[2]

One also perpetrates *Shirk* when one believes that Allāh has a wife or a child, far above is Allāh from any of that. Allāh says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ صَمَدٌ (٢) لَمْ يَكُنْ لَهُ وَهْدٌ تُؤْتَى (٣) وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ﴾ (٤)

Say: "He is Allāh, (the) One; *Allāhus-Samad* (Allāh—the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none coequal or comparable to Him."^[3]

"Magic (soothsaying, or claiming to know the unseen): Magic involves things that occur without us knowing how — the means or

[1] (*Ar-Risālah* 4:48)

[2] (*Al-Ar-Risālah* 6:162,163)

[3] (*Al-Jalīlīyah* 11:21-4)

the reality is hidden. The ostensible reason for these happenings is when the magician, for instance, ties a knot, says a phrase, or writes something down, all of which he does, intending to affect the person (either his mind, heart, or body) whom he wishes to make the object of nefarious activities, all of which he performs without actually taking physical measures to harm that person.

Both magic and soothsaying are forms of *Kāfir* (disbelief): the magician cannot really be a magician unless he has ties with devils, whom he worships instead of worshipping Allāh. Allāh Almighty says:

﴿وَمَا كُنَّا مُبْعِدِينَ عَنْهُ لَوْلَا إِيمَانُ عَشْرٍ مِّنْهُ فَلَا تُكْفَرُ﴾^[1]
 ﴿وَمَا كُنَّا مُبْعِدِينَ عَنْهُ لَوْلَا إِيمَانُ عَشْرٍ مِّنْهُ فَلَا تُكْفَرُ﴾

Sulaiman did not disbelieve, but the *Shayatin* (devils) disbelieved, teaching men magic... but neither of these two (angels) taught anyone (such things) till they had said, 'We are only for trial, so disbelieve not (by learning this magic from us)'.^[1]

A Muslim is forbidden from going to magicians and soothsayers, from asking them, from believing what lies they speak regarding the unseen, from believing their predictions about the future, regardless of what methods they use (reading palms or crystal balls). Allāh Almighty says:

﴿قُلْ لَا يَعْلَمُ مَا فِي سَمَوَاتٍ وَلَا أَرْضٍ الْغَيْبُ إِلَّا اللَّهُ﴾

Say: "None in the heavens and the earth knows the *Ghaib* (unseen) except Allāh."^[2]

And:

﴿عَسَى الْغَيْبُ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدٌ ۚ لَا يَسْمَعُ سِرًّا وَلَا يَخْشَى ۚ﴾^(٧٠)
 ﴿عَسَى الْغَيْبُ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدٌ ۚ لَا يَسْمَعُ سِرًّا وَلَا يَخْشَى ۚ﴾^(٧٠)

"(He Alone) the All-Knower of the *Ghaib* (unseen), and He reveals to none His *Ghaib* (unseen)." Except to a Messenger

[1] (Al-Baqarab 2:102)

[2] (Ar-Ra'd 27:65)

(in an murderer's whom He has chosen (He makes him) of seven as much as He likes) and then He makes a band of men (a group) (large) as much before him and behind him.⁴⁴

The Islamic punishment for the murderer is execution by sword, a ruling that has been deduced from three of the Prophet's (S) Companions.

"Killing a person, an act which Allah has forbidden, unless there is an Islamic reason." In Islam, it is a grave deed indeed to take the life of another, a sin expiating which Allah has given a stern warning, a warning that involves a punishment even in the Hereafter and a severe punishment in this world — the murderer is executed unless the relatives of the murdered forgive him. Allah says:

﴿مَنْ قَتَلَ نَفْسًا مَحْفُوظَةً فَأُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَعَصَوْا عَنْهَا فَهُمْ فِي أَلْسِنَةِ أَهْلِ الْإِسْلَامِ كَنُفَرٍ مُكْتَسَبَةٍ وَاللَّهُ يَفْعَلُ مَا يَشَاءُ﴾
 ﴿الْأَنْفُسُ كَتَبْنَا فِيهَا﴾⁴⁵

First verse of that We revealed for the Children of Israel that if anyone kills a person (in retaliation or murder, or (and) to spread mischief in the land) — it would be as if he killed all mankind, and if anyone saves a life, it would be as if he saved the life of all mankind. And indeed, there came to them (our Messengers) with clear proofs, revelations, and signs even then after that many of them (continued) to reject (the truths etc.). (A large number of) disbelievers are rejecting even after the truths (of Allah) (confirming the message) in the land.⁴⁶

And:

﴿وَمَنْ قَتَلَ نَفْسًا مَحْفُوظَةً مُكْتَسَبَةً فَهُوَ كَنُفَرٍ مُكْتَسَبَةٍ وَاللَّهُ يَفْعَلُ مَا يَشَاءُ﴾
 ﴿وَمَنْ قَتَلَ نَفْسًا مَحْفُوظَةً مُكْتَسَبَةً فَهُوَ كَنُفَرٍ مُكْتَسَبَةٍ وَاللَّهُ يَفْعَلُ مَا يَشَاءُ﴾⁴⁷

And who ever kills a defenceless person (a life) has been exposed as

⁴⁴ (Surah al-An'am 160)

⁴⁵ (Al-Ma'idah 32)

Hell to abide therein, and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him.⁽¹⁾

The Prophet ﷺ said:

«ذَا لَحِقَ الْمُسْلِمُ سَيْفُهُ سَيْفَهُ وَدُمَا وَافْتَقَرَا»

"If two Muslims meet each other, each with his sword, then the murderer and the murdered are in the Fire."

Someone asked: "O Messenger of Allāh, (I understand about) the murderer but why (is) the murdered (punished as well)?" He ﷺ said:

«لأنه كان عازمًا على قتله»

"He was indeed eager to kill his opponent." (Recorded by Al-Bukhari and Muslim)

The Prophet ﷺ also said:

«لَا رَأْيَ لِمَنْ أَعْتَدَ فِي فَتْحِهِ مِنْ دِينِهِ مَا يَمُوتُ بِهِ حُرًّا»

The slave continues to liberty in his religion, as long as he does not spill unlawful blood. (Recorded by Al-Bukhari and Ahmad)

"Consuming usury (interest)": Usury is one of the greatest of sins. It destroys the economy and it takes wrongful advantage of those who are in need of money, regardless of whether it is the businessman for his business or the poor man for his basic needs.

Basically, usury occurs (at least in one of its forms) when one person lends money to another person for a set period, stipulating that when that period arrives, he pays a specific amount more than what was originally loaned. Therefore the lender and those like him take advantage of those who are in need of money, forcing them to live a life of debt. Taking advantage of businessman, and without incurring any risks in case of losses, the usurer takes a percentage over and above profits received. When the business declines and the businessman is downed in debt, the usurer will destroy him. But had they been partners, both sharing in profit and loss, one striving with his wealth the other with his business acumen, the wheels of the economy would continue to turn, but this time for the benefit of all. Allāh says:

⁽¹⁾ (An-Nisā' 4:93)

Verily, those who unjustly consume the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!^[1]

When one consumes the wealth of an orphan, he perpetrates one of the great sins, but only if he takes that wealth unlawfully. If the guardian of the orphan is poor, he may take according to need, and the amount he takes that corresponds to his needs is governed by custom. Allāh says:

﴿وَمَنْ كَانَ فِيهِ ذُنُوبٌ فَلْيَأْكُلْ بِالسَّعِيدِ﴾

But if he is poor, let him have for himself what is just and reasonable (according to his work).^[2]

And:

﴿وَلَا تَقْرُبُوا مَالَ يَتِيمٍ إِلَّا بِنَافِلِهِ لَكُمْ هِيَ لَكُمْ

And come not near to the orphan's property, except to improve it.^[3]

The warning regarding those, “who unjustly consume the property of orphans” includes those who literally do so, and those guardians, who because of their dereliction and not because of their greed, allow the orphan's wealth to dwindle away. For instance, in clearly unsound investments, the words “consume” are used because that is what happens in most cases.

“Fleeing on the day of battle”: Allāh Almighty says:

﴿وَمَنْ قَاتَلَهُمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِمَقَاتِلِهِ أَوْ مُجْنِبًا رُوْفٍ فَلَهُ بِهِ

يَقْتَصِبُ مِنَ اللَّهِ مَآثِرَهُ وَمَآثِرُهُمْ جَهَنَّمُ وَلَسَ الْمَصِيرُ ﴿١٦﴾﴾

And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!^[4]

If one flees when there is a battle between Muslims fighting in *Jihad*

[1] (Ar-Ra'da' 4:10)

[2] (Ar-Ra'da' 4:6)

[3] (Al-A'raf 6:142)

[4] (Al-A'raf 8:16)

in the cause of Allāh against their enemies, when the two armies face one another, then one is perpetrating a grave sin, for he has forsaken the Muslims and weakened their ranks. When a battle is about to begin and the two armies are present at the place of battle, *Jihad* becomes obligatory on those who are present.

"Slandering chaste, innocent, believing women": Allāh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُحْصَنَاتُ الَّتِي يُنْفِقْنَ فِي الْأَمْوَالِ الَّتِي كَسَبْنَ مِنْ قَبْلُ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا كَسَبْتُمْ مِنْ بَعْدِ ذَلِكَ عَلَى أَنْتُمْ وَأَنْتُمْ صَادِقُونَ﴾^[1]

Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment. ^[1]

And:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُونَ بِبَيِّنَةٍ فَليُكْفَرْنَ بِهنَّ بِمِثْلِ مَا كُفِّرْنَ بِهِمْ﴾^[2]

And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes.^[2]

And:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فَرِحُوا بِأَلْسِنَتِهِمْ فِي طَرَفِ الْأَرْضِ وَالْبُيُوتِ فِي صَافٍ فَأُخْذُوا مِنْ بَنَانٍ﴾^[3]

And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin. ^[1]

The Prophet ﷺ said:

«مَنْ فَتَنَ مَمْلُوكَهُ بِالزِّنَى أَوْ بِالرِّبَا أَوْ بِالْحَدِّ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَكُونَ كَذَّابًا»^[4]

Whoever accuses a slave he owns, of fornication, will be punished for that on the Day of Judgement (i.e., for accusing) unless what he says is true. (Agreed upon)

[1] (Ar-Nur 24:23)

[2] (Ar-Nur 24:4)

[3] (Al-Ahzab 33:58)

their sight.¹

The Prophet ﷺ said:

لَا يَدْخُلُ الْجَنَّةَ قَاتِعٌ رَجَمًا

He doesn't enter Paradise who severs ties with relatives.
(Recorded by Al-Bukhari and Muslim)

One can sever ties by doing something, and by neglecting to do something, by harming a relative or by not helping him when he is in need.

Az-Zain Al-'Iraqi said, "To sever ties with kinship means to do harm to them." Others have said, "To sever ties with kinship means to abstain from doing good to them." When one breaks off ties with relatives, one only harms himself, for the Prophet ﷺ said:

إِنْ أَلْحَمَّالَ بَنِي آدَمَ تُعْرَضُ كُلُّ حَوْسِرَ نَيْبَةِ الْخَمْعِ وَلَا يَقْبَلُ عَمَلٌ دَامِعٌ رَجَمًا

Indeed, the deeds of the children of Adam are displayed every Thursday night; no deed from the one who severs ties with relatives will be accepted from him. (Recorded by Ahmad)

"Wrongfully taking the wealth of others—": The *Shavah* refers here to oppression, which is of many kinds: a man can wrong himself, those around him, society, even his enemies. Indeed, Allāh does not love those who oppress; in a *Qudsi Hadith*, the Prophet ﷺ related that Allāh Almighty said:

أَنَا بِمَدَائِي يُحْيِي حَرَمْتُ الْعِلْمَ عَلَى مُسَيِّئِي وَحَمَلْتُ رَيْبَكُمْ مُعْتَرَاً وَلَا عَالَمًا

O my worshippers, Indeed I have forbidden Myself from oppression, and I have made it forbidden among you, so do not wrong one another. (Recorded by Muslim, with the explanation of An-Nawawi 16:133)

Wrongdoing is forbidden in all of its forms: the Prophet ﷺ said:

«الْعُلْمُ طَائِفَاتٌ تَوْفَرُ الْقِيَامُ»

^[1] (Muhammad 47:22,23)

Wrongdoing will come as darkness on the Day of Judgement.
(Recorded by Al-Bukhari and Muslim)

In summary, oppression is one of the major sins.

One form of oppression is to wrongfully take other people's wealth by stealing, usurping, deceiving, or even bribing. Allāh says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا حَرْماً بِمَا كَانُوا يَفْعَلُونَ وَاللَّهُ وَاعْدُ عَزِيزٌ
حَكِيمٌ﴾ (١٦)

And the male thief and the female thief, cut off their hands, as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise. ¹¹

And Allāh Almighty says:

﴿وَلَا تَكُونُوا أَنْتُمْ يَدِيَهُمْ﴾

And consume not one another's property unjustly. ²¹

The Prophet ﷺ said:

«أَكُلُ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَنَفْسُهُ وَنَسَبُهُ»

All of the Muslim is sacred to the Muslim: his blood, his wealth, and his honor (Recorded by At-Tirmithi who graded it as *Hasan*)

Islam has strong safeguards to prevent people from unjustly taking other peoples' wealth: the punishments are so severe in this regard, that those who desire to take away from the safety of society are forced to hesitate, and most of the time desist altogether.

Other forms of wrongdoing include cheating, deception, or betrayal, all of which are forbidden, in business deals, contracts, or in any other dealing. Allāh Almighty says

﴿وَيْدُونَ لِلْعَذِيبِ﴾ (١) أَيُّ يَدٍ كَذَبُوا عَلَى النَّاسِ مَسْئُوفٌ (٢) كَذَبُوا أَوْ وَرَدُّهُمْ
مُحْسِرُونَ (٣) لَا يَنْفَعُ الْكَاذِبُ عَنْهُمْ فَسَوْفُؤُهُمْ (٤) يَوْمَ عَظِيمٍ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ
الْعَالَمِينَ (٦)

[1] (Al-Ma'idah 4:38)

[2] (Al-Baqarah 2:188)

much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who accepts repentance. Most Merciful.^[1]

Islam also fights against racism or class division in society: all are equal: the Arab has no superiority over the non-Arab, neither the white over the black. The only means by which one's value is measured is the religion and piety that is in one's heart, therefore all compete equally in performing good, righteous deeds. Allāh Almighty says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is the one with the most *Taqwa*. Verily, Allāh is All-knowing, All-Aware.^[2]

One of the worst ways of attacking the honor of another is to perpetrate fornication. Fornication ruins one's character, destroys society, causes one to be ignorant of his own father's identity, wastes away families, and wreaks havoc on societal morals. The children that result from fornication feel the true bitterness of the crime when society looks down upon them. Allāh Almighty says:

﴿وَلَا تَقْرَبُوا الزَّوْجَ الَّذِي هُوَ لَكُمْ وَالِدٌ أَوْ أَبٌ أَوْ إِخْوَةٌ أَوْ إِخْوَاتُكُمْ أَوْ أُمَّهَاتُكُمْ وَأُمَّهَاتُ نِسَائِكُمْ ۚ وَآلَافٌ مِمَّا عَدَّدَ اللَّهُ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَإِنَّهُ يَأْتِ بِفَاحِشَةٍ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

And come not near to the unlawful sexual intercourse. Verily, it is a *fahishah* [i.e. anything that transgresses its limits (a great sin)], and an evil way.^[3]

As we can clearly perceive today, widespread fornication results in the spread of sexually transmitted diseases; the Prophet ﷺ said:

^[1] (Al-Hi. Jurat 49:11, 12)

^[2] (Al-Hi. Jurat 49:13)

^[3] (Al-Biqa' 17:32)

«إِنِ الشَّرْبُ الْفَاحِشَةُ فِي يَوْمٍ نَطَّ حَتَّى يُقَالُوا بِهِ إِلَّا فَتَ فِيهِمْ أَنْطَأُونُ
وَالْأَمْرَاصُ الَّتِي سَمَّيْنَاهُمْ بِهَا أَسْلَابُهُمْ»

When *Fahishah* pervades a society so much so that people begin to practice it openly, plague will spread among them and so will sicknesses, sicknesses that were nonexistent among their predecessors. (Recorded by Ibn Majah (2:1332) with a *Sahab* chain)

That is why Islam closed the door to all ways that lead to it. Muslims are commanded to lower their gazes because the forbidden look is the beginning of the path which leads to fornication. Muslim women must cover themselves, protecting themselves and society from the spread of wickedness. At the same time, Islam orders Muslims to marry early. This is in the hope that chaste and honorable families may flourish, the guardians of which provide good training to the children of today so that they may become the noble men of tomorrow.

To harm a Muslim in any way is considered to be a form of oppression. Allāh Almighty says:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيًا ظَالِمًا فَعَدَا اللَّهُ عَلَيْهِمْ ذُنُوبَهُمْ إِنَّهَا شَرٌّ مِّنَ الْكَفْرِ وَالْعَدْوِ﴾ (٢٤)

And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin. ¹

The Prophet ﷺ said:

«إِنَّ شَرَّ النَّاسِ مَنَ لَّمْ يَسْتِزِدْ اللَّهَ مِنْ ذُنُوبِهِ النَّاسُ أَنْفَادٌ قَتِيلُونَ»

The people who are in the most miserable position in terms of their ranking with Allāh are those that the people abandon, fearing their evil. (Recorded by Al-Bukhari and Muslim)

He ﷺ also said:

«إِنَّ اللَّهَ يَكْرَهُ الْفَاحِشَةَ الْبَشْعِيَّةَ»

Indeed, Allāh hates the obscene evil. (Recorded by At-Tirmithi

[1] (Al-Hazab 33:98)

and Abu Dawud with a *Hasan* chain)

In yet another narration, he ﷺ said,

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْلِعُهُ وَلَا يَحْنِلُهُ وَلَا يَحْجَرُهُ، بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْجَرِ أَخَاهُ الْمُسْلِمَ»

The Muslim is the brother of the Muslim: He neither wrongs him, forsakes him, nor belittles him. Enough evil for a person is to belittle his brother Muslim. (Recorded by Muslim)

He ﷺ also said:

«سَبُّ الْمُسْلِمِ مُشْرَقٌ وَقِتَالُهُ ذَنْبٌ»

To verbally abuse a Muslim is wickedness, to fight him is disbelief. (Recorded by Al-Bukhari and Muslim)

Other ways to attack someone regarding his honor is backbiting, spreading false rumors, and falsely accusing someone.

“Giving false testimony”: Describing the believers, Allāh Almighty said:

﴿وَالَّذِينَ لَا يَشْهَدُونَ زُورًا﴾

And those who do not bear witness to falsehood. ¹¹

And:

﴿كَانُوا عَلَى الْإِثْمِ مِنَ الْأَوْثَانِ وَاتَّخَذُوا قَوْلَ الرُّورِ﴾

So shun the abomination (worshipping) of idol, and shun lying speech (false statements). ¹²

In a *Hadith* related by Abu Bakrah, may Allāh be pleased with him, the Prophet ﷺ said:

«أَلَا أُخْبِرُكُمْ بِالْأَكْبَرِ الْكَبِيرِ الْإِسْرَارُ: مَا لَوْ، وَعَقُوقُ الْوَالِدَيْنِ، وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ»

Shall I not inform you of the greatest of great sins: to associate partners with Allāh, to be undutiful toward one's parents, to speak a lie, and to bear false testimony.

[1] (Al-Furqan: 25:72)

[2] (Al-Ha: 22:30)

The narrator, Abu Bakrah, said, "He continued repeating this phrase until (we became so afraid of his warning that) we wished that he would stop talking. (Agreed upon).

Imam Ath-Thahawi said that the one who gives a false testimony commits a number of grave wrongs:

- 1) Lying and slander; Allāh says:

﴿يُرِيدُ اللَّهُ لَا تَهْدِي مِنْهُ قَوْمًا كُفَّارًا﴾

Verily Allāh guides not one who is a transgressing liar!^[1]

- 2) He has wronged the one who suffered because of his false testimony, the one who lost his wealth, his honor, or sometimes even his soul.
- 3) He wrongs the one who benefits by his testimony because he helps him attain forbidden wealth.
- 4) He has made permissible that which Allāh has made inviolable for the Prophet ﷺ said:

﴿كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَدَمُهُ وَعِرْصَتُهُ﴾

All of the Muslim is sacred to the Muslim: his wealth, his blood, and his honor. (Recorded by Al-Bukhan and Muslim).

"Making false oaths": Allāh Almighty says:

﴿وَلَا تَجْعَلُوا أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ فَتَرْتَابُ عَنْهُ فُتْرَةٌ وَتُؤْخَذُ الْأَيْمَانُ أَسْرًا بِكُمْ وَلَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَوْامِرَ اللَّهِ وَارْجِعُوا إِلَى اللَّهِ إِنَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

And make not your oaths a means of deception among yourselves, lest a foot may slip after being firmly planted, and you may have to taste the evil of having hindered (others) from the path of Allāh, and yours will be a great torment.^[2]

‘Abdullah bin ‘Umar may Allāh be pleased with them, related that the Messenger of Allāh ﷺ said:

﴿الْكِبَائِرُ الْإِشْرَاقُ بِاللَّهِ وَغُفُوفُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَائْتِسَانُ الْمَعْمُورِ﴾

The great sins are associating partners with Allāh, being

^[1] (An-Nabi 28)

^[2] (An-Nabi 16-94)

undutiful to one's parents, killing someone, and a lying oath.
(Recorded by Al-Bukhari)

In Arabic, the word used to describe this oath is *Ghamus*, which comes from *Ghamasa*, which means to dip; therefore it is an oath that dips the one who made it into sin (or into the Hellfire).

In another *Hadith*, the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ لَا يُعَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَرْحَمُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ الثَّمَسُ
الرَّازِقُ وَالْمَنَانُ وَالْمُبْقُ سَلْعُهُ بِالْحَرَبِ الْكَافِرِ»

On the Day of Judgement, there are three people that Allāh will neither speak to nor purify, and for them is a painful punishment: the one who lets his garment hang down below his ankles, the one who does favors and then in a harmful way reminds others about those favors, and the one who pushes the sale of his goods by making false oaths. (Recorded by Muslim)

The Prophet ﷺ also said:

«مَنْ حَنَفَ عَنِّي بِمِيرٍ لِيَقْنَعَ بِهِ مَالَ الْفَرِحِ مُمْسِكٍ لِيَفِي اللَّهَ وَهُوَ عَلَيْهِ
عُضْبَانُ، قِيلَ وَإِنْ كَانَ شَيْءٌ بِمِثْلِهِ؟»

Whoever makes an oath, intending to (unjustly) take away the wealth of a Muslim, he will meet Allāh, Who will be angry with him.

It was asked, "What if he intends to take something small?" He answered:

«وَأِنْ كَانَ قُصْبَةً مِنْ أَرَاكِ»

Even if it were a small stick taken from the Arak tree. (Recorded by Muslim)

"Hurting one's neighbor": The Prophet ﷺ said:

«وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ»

"By Allāh, he does not believe; by Allāh, he does not believe; by Allāh, he does not believe."

He was asked, "Who, O Messenger of Allāh." He ﷺ said,

«الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ»

“The one whose neighbor is not safe from his trouble making.” (Agreed upon).

In the narration of Muslim:

«لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ»

“The one whose neighbor is not safe from his trouble making will not enter Paradise.”

Meaning that his neighbor is not safe from his harm.

The Prophet ﷺ would supplicate:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ فِي دَارِ الْقَدَمِ فَإِنَّ جَارَ النَّبِيِّ يَحْوِلُ»

O Allah! Indeed I seek refuge with You from the evil neighbor in the prestigious abode for indeed the near neighbor is influential. (Recorded by An-Nasa'i and Al-Bukhari in *Al-Adab Al-Mufrad* with a *Sahih* chain)

On one occasion, the Prophet ﷺ was told about a woman who prayed at night, who fasted during the day, who gave charity, but despite all of that, she would inflict harm on her neighbor with her tongue. The Prophet ﷺ said:

«لَا خَيْرَ فِيهَا هِيَ مِنْ أَهْلِ النَّارِ»

There is no good in her; she is from the inhabitants of the Fire.

Then the Prophet ﷺ was told about a woman who prayed the compulsory prayers and who would give pieces of cheese for charity; she was further described as being a woman who didn't harm others. The Messenger of Allah ﷺ said:

«هِيَ مِنْ أَهْلِ الْجَنَّةِ»

She is from the dwellers of Paradise.

Recorded by Al-Bukhari in *Al-Adab Al-Mufrad* with a *Sahih* chain.

He ﷺ said on another occasion:

«مَنْ دَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ حَرَّةً»

Whoever believes in Allah and in the Last Day, then he should

not harm his neighbor (Agreed upon).

Then the Shaikh said, And other deeds that Allāh has forbidden. Though there are many other forbidden deeds, there is one specific that I will mention:

"Misericliness": This sin indicates the wrong kind of individualism: the extreme love of one's self. The miser hoards his wealth, refusing to give even the compulsory charity to the poor and needy, showing his disdain for society, declining to accept the principles of mutual cooperation and brotherhood, principles that both Allāh and His Messenger have ordered us to adopt. Allāh says:

﴿وَلَا يَحِبُّهُ الَّذِينَ هَانُوا لِنُفُسِهِمْ أَنَّهُمْ لَغَالِبٌ قَوْمَهُمْ وَلَا هَاجِدٌ فِيهِمْ وَقَدْ جَاءَهُمْ الْيَقِينُ وَهُمْ كَانُوا يَكْفُرُونَ﴾^[1]
 سورة النمل: ٢٥

And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty, think that it is good for them (and so they do not pay the obligatory *Zakat*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth, and Allāh is Well-Acquainted with all that you do.^[1]

Other examples of forbidden actions are to eat the meat of a dead carcass, to eat blood, to eat the meat of a pig, and to slaughter animals, seeking closeness to other than Allāh. Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُلُوا مِمَّا هُنَا ذِكْرِ اللَّهِ وَلَعَلَّكُمْ تَتَّقُونَ﴾^[2]
 سورة النحل: ١١٥

O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship. He has forbidden you only the *Maklah* (dead animals), and blood, and the flesh of swine, and that

^[1] (Al-Imran 3:180)

which is slaughtered as a sacrifice for others than Allāh. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.^[1]

Repentance From Perpetrating What Is Forbidden

Because you will be held accountable for all of your deeds on the Day of Judgement—being rewarded for good and punished for evil—you should stay away from the grave sins and from all other sins. But if you do perpetrate any sin, you should be quick to repent to Allāh, asking Him for forgiveness and protection from further perpetrating evil deeds. A true repentance requires you to do the following:

- 1) To desist from the sin that you are repenting from.
- 2) To feel remorse for having perpetrated that sin.
- 3) To make a firm resolve not to return to it.

And there is a fourth condition if the sin you perpetrated involves the rights of others:

- 4) To return that which you wrongfully took to its owner or to seek forgiveness from the one you wronged.

These are the conditions of true repentance: if they are met, Allāh will forgive you and not punish you for them. The one who repents from a sin is like he who has no sin. Thereafter you should continue to ask Allāh for forgiveness; indeed, every Muslim should continually ask for forgiveness, for the grave sins he commits and for the small ones. Allāh says:

﴿قُلْ يَا أَيُّهَا النَّاسُ ارْجِعُوا إِلَى اللَّهِ ذُنُوبَكُمْ إِيَّاهُ تُنْفِرُونَ﴾

I said (to them), "Ask forgiveness from your Lord; verily He is Oft-Forgiving."^[2]

When one repents often, he shows one of the characteristics of the true believer, Allāh says:

﴿لِلَّذِينَ إِذَا فَعَلُوا سُوءًا فَذُكِّرُوا لَا يَقُولُوا هَذَا إِلَهُي وَإِلَهُ آبَائِي مِثْلَ مَا فَعَلُوا﴾

^[1] (Al-Baqarah 2:172-173)

^[2] (Al-Baqarah 2:10)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ حَزَنَ أَلْفٌ مِمَّنْ هُوَ يَفْعَلُ الرَّجُلُ مَا ذُكِرُوا بِهِ يَسْتَوِي يَوْمَئِذٍ أَلْفٌ مِّنْ ذُنُوبٍ كَثِيرَةٍ يَدْرَأُهَا اللَّهُ مِثْلَ خِثْلٍ شَقِيقٍ ﴿٥١﴾

Say: "O My worshippers who have transgressed against themselves! Despair not of the mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-forgiving, Most Merciful." And turn in repentance and in obedience with true faith to your Lord and submit to Him (in Islam), before the torment comes upon you; then you will not be helped.⁽¹⁾

In general, the following are some of the more prevalent sins that many people take lightly:

- To deem lawful that which Allāh has forbidden, or to deem forbidden that which Allāh has made permissible.
- To believe that the stars and planets have some kind of effect on the lives of people.
- To believe that certain things benefit, when in fact the Creator did not make them so.
- To believe in evil omens — because you hear or see something, for example, to believe that evil will befall you: that is a form of *Shirk* (associating partners with Allāh).
- For you to keep company with hypocrites or wicked people, seeking closeness to them or finding comfort in their company.
- To not pray in a calm and peaceful fashion.
- To make a lot of frivolous, extraneous movements during prayer.
- For the follower to precede the *Imam* on purpose during any stage of the prayer.
- To come to the *Masjid* after having eaten onion or garlic or anything else that has a foul odor.
- Without having just cause, for a woman to refuse her husband's desire to have sexual relations.
- For a woman to seek a divorce from her husband without a legislated reason.
- A practice known in Arabic as *Az Zihar*, i.e., for a man to say to his

⁽¹⁾ (Az-Zumar 49:53-54)

wife, "You are to me like my mother," when he intends to make her forbidden for him: this practice is forbidden based on the Qur'an, the Sunnah, and consensus.

- To have intercourse with one's wife during her monthly period.
- To have anal sex.
- For you to be unjust with your wives, treating some better than others.
- To be alone with a strange woman, in other words, a woman who is not a *Mahram* (someone who you can never marry) for you. This practice has become prevalent nowadays, especially in families that keep female servants.
- For a man to shake hands with a strange woman (i.e., one who is not a *Mahram*).
- As she leaves her home, for a woman to wear perfume, knowing that she will pass by men.
- For a woman to travel without a *Mahram*.
- For a man to look at a strange woman on purpose.
- For one to feel it is okay when one of his relatives (wives or children) fornicates.
- For one to lie about who his parents really are, or for a man to refuse to acknowledge his true son.
- When one is selling a product, to hide its defects.
- For one to be bid on a product, intending to raise its price, but not intending to actually purchase it.
- After the second call to Friday prayer is made, to engage in trade.
- To give or take bribes.
- To wrongfully usurp land.
- For you to accept a gift when intercession is required of you.
- To receive full services from an employee without paying him his due.
- To give to some of one's children more than the others.
- Without actually being in need, to ask others for money.
- To seek a loan without intending to pay it back.

- To eat or drink that which is forbidden.
- To use gold and silver utensils or dishes and to eat using them.
- To give a false testimony.
- To listen to musical instruments.
- Backbiting, which is to say about your brother that which he dislikes.
- To spread false rumors between people, intending to create dissension between them.
- To look inside the homes of others without their permission.
- When three are present, for two to speak to the exclusion of the third.
- For men to wear gold, regardless of how they wear it.
- For men to let their garments fall down below the level of their ankles.
- For a woman to wear thin, short, tight, or transparent clothing.
- For a man or a woman to attach false hair to the end of their natural hair, regardless whether that false hair is human or otherwise.
- For men to imitate women or vice versa.
- To dye your hair black.
- To make pictures of that which has a spirit (man or animal); this includes on clothes, on walls, on paper, and so on.
- To lie about one's dreams.
- Sitting or walking on a grave.
- To relieve yourself in a graveyard.
- When you are relieving yourself, for you to not take cover properly, so that others cannot see you.
- To listen in on other peoples' conversations when they dislike for you to do that.
- To deal badly with your neighbor.
- To harm people on purpose in the writing of your will.
- Playing dice, a game that relies on chance.
- To curse a believer and to curse someone who doesn't deserve to

be cursed.

- To wail loudly when mourning.
- To hit someone on the face, or to stamp someone's face.
- Without a valid Islamic reason, to shun a Muslim for more than three days.
- Haughtiness, pride, vanity, or self-conceit are the qualities that are most disliked in Islam. Allāh says about people who have such qualities:

﴿النَّاسُ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾

Is there not in Hell an abode for the arrogant ones?^[1]

The arrogant one is hated by Allāh and by His creation.

^[1] (As Zumar 39:60)

Lesson Eighteen

Preparing The Dead Person's Body, Praying Over Him, And Burying Him

The Details of which are as follows:



The Shaikh said, "Preparing the dead person's body—":

Because of widespread ignorance regarding the Islamic rulings for funerals, the Shaikh will in the following sections explain those rulings for you. To introduce the topic, however, I wish to discuss the following points:

- 1) It is compulsory for the Muslim to be patient when he is afflicted with a trial. Therefore he should neither be angry nor show vexation. Allāh Almighty and His Messenger ﷺ often ordered us in the Qur'an and Sunnah to be patient. But even though patience is required, one may make clear to others his situation or how he feels, with statements such as the following: "I am sick," or "I am in pain" or "In every situation, all praise is for Allāh."
- 2) The Muslim must visit his brother Muslim when he is sick, for the Prophet ﷺ said:

"أَصْبَحُوا أَوْ لَيْلًا وَعَوَّكُوا الْمَرِيضَ، وَذَكَّوْا الْعَدِيَّ الْأَسِيرَ"

Feed the hungry, visit the sick, and provide means for ransoming the captive. (Recorded by Al-Bukhari)

When you visit a sick Muslim, it is recommended that you invoke Allāh Almighty to cure him and that you counsel him to be patient. Say those words that will be pleasant for him to hear also, you should not sit with him for too long. When the Prophet ﷺ used to visit the sick, he would say:

"لَا بَأْسَ، عَلَيْكَ إِنَّ سَاءَ الْقَدَرُ"

It is alright; this (sickness) will purify you (from your sins) — if Allāh wills. (Recorded by Al-Bukhari)

You should say this phrase whenever you visit anyone who is sick.

- ٢) Brother Muslim, remember your final destination. To help you do so, reflect on the following topics:

First: What Allāh's Book Says Regarding Death

In different ways, death is mentioned 164 times in the Qur'an; here are some of those verses:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِلَيْكُمْ تُؤْفَوْنَ أَفَلَا تَعْلَمُونَ يَوْمَ الْبَعْثِ فَمَنْ دُسِحَ عِي
الْكِبَرِ وَأُدْخِلَ كَيْفَ فَهُ هَذَا وَمَنْ أُنْجِيَهُ اللَّهُ لَا مَعَ الْعَرُودِ (١٨٥)﴾

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).^[1]

And:

﴿وَجَنَابُكُمْ أَمْرٌ بِالْحَقِّ ذَلِكَ مَا كُنْتُمْ عِندَ (١٨٦)﴾

And the stupor of death will come in truth: "This is what you have been avoiding"^[2]

﴿فَقُولُوا يَدْنَيْهِ نَقَبَ الْمَلَكُومَ (١٨٧) وَأَمَّا حَيْدِ سَطْرِهِ (١٨٨) فَمَنْ أَرَادَ إِلَيْهِ بِكُمْ وَلَكِنْ
لَا يُبْصِرُونَ (١٨٩)﴾

Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on, But We (i.e., Our angels who take the soul) are nearer to him than you, but you see not.^[3]

And:

﴿كَلَّا إِذَا نَفَخَ الْفُؤَادُ (١٩٠) وَمِنْ رَأْيِ (١٩١) وَفِي أَنفِ الْغَرَقِ (١٩٢) وَالنَّعْبِ اسْتَأْذِنَ بِالسَّاقِ
(١٩٣) بِإِذْنِ يَوْمِ الْفُؤَادِ (١٩٤)﴾

[1] (Aal Imran 3:185)

[2] (Q.f 90: 19)

[3] (Al-Waqf'ab 46:85-85)

Now, when (the soul) reaches to the collarbone (i.e., up to the throat in its exit), and it will be said: "Who can cure him and save him from death?" And he (the dying person) will conclude that it was (the time) of departing (death); and leg will be joined with another leg (shroud); the drive will be, on that Day, to your Lord.⁽¹⁾

Second: What the Prophet's Sunnah says about death

In a *Hadith* related by Abu Hurairah, may Allah be pleased with him, the Prophet ﷺ said:

«اتَّبِعُوا وَذَكِّرُوا فَتَمُوتَ النَّاسُ»

Remember often the destroyer of pleasures (i.e. death).
(Recorded by Al-Tirmidhi)

Regarding this *Hadith*, the scholars have said that through its words are few, its meanings are profound and far-reaching, for when one remembers death in a true sense, the present pleasures he is experiencing are spoiled for him, and he is prevented or at least hindered from having long-term expectations about this world.

In another *Hadith*, Abu Hurairah, may Allah be pleased with him, related that the Prophet ﷺ once visited the grave of his mother, he cried and made those around him cry as well. He ﷺ said:

«سَأَلْتُ رَبِّي أَنْ يُعْفِيَ عَنْهُ نَفْسِي، وَاسْتَسْقَى فِي أَنْ تُرْفَعَ
نَفْسِي، فَرَدَّ اللَّهُ عَنِّي، فَسَأَلْتُ رَبِّي أَنْ يُعْفِيَ عَنْهُ

I sought permission from my Lord to ask forgiveness for her, and He didn't permit me, and I asked Him permission to visit her grave, and he permitted me, so visit graves, for verily, doing so reminds one of death. (Recorded by Muslim 3/69, 692, Abu Dawud 2/72, An-Nasa'i and Al-Baihaqi)

In a *Hadith* related by Ibn Mas'ud, may Allah be pleased with him, the Prophet ﷺ said:

«كُنْ بِحُضْرَةِ عَمٍّ، وَبِالْمَوْتِ قَدْ دَانَ، وَبِالْهُدَى فِي قَبْرِ دَارٍ»
الْأَمْرُ ١٥

⁽¹⁾ (Al-Tirmidhi 742/4)

I used to forbid you from visiting graves, but visit them (now), for doing so makes one turn away from the world while it reminds one of the Hereafter.

Third: Death And Its Severity

- 1) The scholars' definition of death: a cutting off, a separation, a transformation, a change of state, and a move from one abode to another
- 2) Abu Hudbah Ibrahim bin Hudbah related from Anas bin Malik that the Prophet ﷺ said:

إِنَّ الْعِنْدَ كُرْبِ الْمَوْتِ وَكُرْبِ الْمَوْتِ وَأَنْ مَفْصِلَهُ لَيْسَ مَفْصِلَهُ سِوَى نَفْسٍ تَقُوتُ عَلَيَّ أَسْلَامٌ تَقَرُّعِي وَأَقَارُفُ إِلَى بَوْمِ الْوَيْلَةِ ۝

Indeed, the worshipper experiences the agonies and pangs of death; his joints bid one another peace, saying, "And peace be upon you; you part from me and I part from you until the Day of Judgement." (It was mentioned by Ibn 'Iraq in *Tanẓih Asb-Shar'ah* 2:3⁷⁵, and he attributed it to Ad-Dailami, from Anas.)

In *Al-Huṣṣab*, Al-Hafiz Abu Nu'aym recorded a narration from Makhul, who related from Wathilah bin Al-Asqa' that the Prophet ﷺ said:

لَوْ أَنِّي نَفْسِي بِيَدِ بَعْثَاءٍ مِمَّنْ الْمَوْتُ أَشَدُّ مِنْ صَرْبٍ بِأَسْهَبٍ

By the One Who has my soul in His Hand, facing the Angel of Death is more severe than the striking of a sword.

- 3) 'Aishah, may Allāh be pleased with her, said, "(While he was on his deathbed), the Prophet ﷺ had with him a container of water: he would put his hands into it and then wipe them on his face, saying:

إِلَّا إِلَهَ وَلَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ كُسْرًا

None has the right to be worshipped but Allāh; indeed, death has its stupors.

Then he raised his hands and said:

«في الزوق الأتقى»

With the exalted companions.

I will be dead and his hands lowered” (Recorded by Abū Bakr in the book of Hadeeth, the chapter on the illness of the Prophet . . .)

- 3) Some of our scholars have said (may Allah have mercy on them), “Even the prophets, the Messengers and the righteous ones are thus afflicted, then with what are we so busy that we do not think about that time, and why do we delay in preparing ourselves for that situation.”

«فمن هو الذي يؤخر عن ذلك»

Yes: “That is a great news from which you turn away.”⁽¹⁾

Fourth: Preparing For Death

As a Muslim, you should be prepared for death at all times, whether it is day or night, whether you are sleeping or awake. You can practically prepare for it with the following:

- 1) Faith in the phrase of *Tawakkul* and applying it.
- 2) You must be constant in performing your five compulsory daily prayers in congregation. Regarding the prayer, you should also pay those prayers that are highly recommended, that are voluntary in nature, that are performed in the night — and that includes with the *Witr* prayer and the *Munakah* prayers in general.
- 3) You must recite the Qur'an, comprehend its meanings, and apply its commands and laws. You should recite it late at night and at the beginning and end of the day. It is also recommended for you to recite it before the compulsory prayers. Finally, you should finish reciting the Qur'an in its entirety at least once or twice a month.
- 4) Study the Sunnah of the Prophet . . . follow what he orders and abstain from what he forbids.
- 5) Keep company with the righteous, seek to gain benefit from them, to acquire good habits and to get rid of sins and evil.

(One way to do that is to seek both Allah's Book and the

⁽¹⁾ (Sahih Muslim 4/40)

Prophet's Sunnah with them.

Fifth: Death And Its Signs; A Good Ending Versus An Evil One

First, it is compulsory upon one who is on his deathbed and upon everyone else to do the following:

- 1) To write a final testament, for the Prophet ﷺ said:

«مَنْ حَقَّ أَهْرَاجُهُ فَسَلِّمْ بَيْتَ نَبِيِّكَ وَلَا تَوَصِّيْهِ فِيهِ إِلَّا وَوَصِيَّتُهُ مَحْتُومَةٌ عِنْدَ أَبِيهِ»

No Muslim should sleep two nights when he wants to write something in his final testament except that his will is written down and placed by his head. (Agreed upon)

- 2) To combine fear with hope: one should fear Allāh's punishment, punishment which one deserves because of his wrongdoings, while one should also hope for mercy and forgiveness. On one occasion, the Prophet ﷺ went to meet a young man who was dying and he said to him:

«كَيْفَ تَحِلُّكَ؟»

“How do you find yourself?”

The young man said, “By Allāh, O Messenger of Allāh, I indeed hope from Allāh and indeed, I fear because of my sins.” The Prophet ﷺ said:

«إِلَّا بِتَحْكُمِيَّ هِيَ قَلْبُ عَبْدٍ هِيَ وَرَ هَذَا الْمُؤْمِنُ لَا أَعْطَاهُ اللَّهُ مَرْجُوًّا وَأَمِيَّةً وَمَا يَخْلُفُ»

“In this situation, when the heart of a worshipper combines those two, Allāh gives him what he hopes and keeps him safe from what he fears.” (Recorded by At-Tirmithi, Ibn Majah, ‘Abdullah bin Ahmad and Ibn Abi Ad-Dunya). See *Al-Wiṣayyah* by Shaikh ‘Abdur-Rahman Al-Ghath.

- 3) When one is sick and is on the verge of dying, one should especially have hope in Allāh: that He will forgive him, that He will have mercy on him, for indeed, His forgiveness is vast and

His mercy embraces all things. The Prophet ﷺ said:

«لَا يَمُوتُ أَحَدُكُمْ إِلَّا وَهُوَ بِخَيْرٍ بِاللهِ أَفْضَرُ»

Let one of you not die except with good thoughts (and hopes) about Allāh.

The Sign of a Good Ending

- 1) Burā'idah bin Al-Husayib, may Allāh be pleased with him, related that he heard the Prophet ﷺ say:

«مَوْتُ الْمُؤْمِنِ عَرِي الْحَسَنِ»

The death of a believer is with sweat on his forehead. (Recorded by Ahmad, An-Nasa'i, Al-Tirmidhi, Ibn Majah, Ibn Hibban, Al-Hakim and others.)

- 2) In a *Hadith* related by Abdullah bin 'Amr the Prophet ﷺ said:

«مَنْ مَرَّ فَمُسِمٍ يَمُوتُ يَوْمَ الْخَمِيسَةِ أَوْ يَوْمَ الْفَرِيقَةِ إِلَّا وَدَّ اللهُ بِهِ أَفْضَرُ»

No Muslim dies on Friday or on Thursday night except that Allāh protects him from the trials of the grave. (Recorded by Ahmad and Al-Hasawi and it was graded *sahih* by Al-Albani in *Ahkamul-him*.)

- 3) One of the signs of a good ending is for one to die while one is performing a good deed, an act of obedience to Allāh Almighty and His Messenger ﷺ, such as to die while praying, fasting, performing *Hajj* or *Umrah*, fighting in the way of Allāh, or while calling others to the way of Allāh. If Allāh wishes good for someone, He guides him to perform good deeds when He is about to take his life.
- 4) Another good indication for someone who has died is for Muslims after him to praise him loudly. Anas, may Allāh be pleased with him, related that when some Muslims passed by a funeral, they praised the deceased in a good way. Upon hearing them, the Prophet ﷺ said:

«تُرْجِنُ»

"It has become binding."

Then they passed by another funeral and they described the dead person as having had qualities. So the Prophet ﷺ said:

موجبة

"It has become binding."

Then Umar bin Al-Khattab, may Allāh be pleased with him, asked, "What has become binding?" He answered:

هَذَا نَسَبُهُ عَلَيْهِ خَيْرٌ، بَوَّحَتْ لَهُ الْجَنَّةُ وَهِيَ نَسَبُهُ عَلَيْهِ شَرٌّ فَبَوَّحَتْ لَهُ النَّارَ، أَسَمْتُمْ لِهَذَا اللَّهَ فِي مَمِّهِ

"This one you praised in a good way, and so Paradise became binding for him. And this one you evaluated as being bad, and so the Fire became binding for him: You are Allāh's witnesses on His earth." (Agreed upon)

- 5) Other good signs you may read on the face or body of someone right after he dies:
 - i) A smile on his face
 - ii) His index finger is pointed
 - iii) A shining or illuminated face, which results from hearing glad tidings from the Angel of Death
6. There are also a number of signs that indicate an evil ending; among them are the following:
 - a) To die while one is associating partners with Allāh or is neglectful in one's prayers or in any other of Allāh and His Messenger's commands. Some examples of this is for one to die while one is singing, listening to music, watching lewd films, drinking alcohol, or taking drugs.
 - b) After death, some bad signs can be seen on one's face or body, such as a frown, darkness, a darkness that results from having the Angel of Death giving him news of Allāh's anger. Another sign is blackness on one's face and body — and we seek protection with Allāh from all evil. (Agreed upon by Shaikh Abdur-Rahman Al-Ghath 46-48.)

Supplication And Patience

The loved ones of the deceased who remain after his death must be patient, especially in the early hours after his death, and more especially when one is just given news of a loved one's death. The

signs of death are visible) to say, "None has the right to be worshipped except Allāh." (Recorded by Muslim in his *Sahih*)

Second: When you are sure that someone has just died, close his eyes and tie his mouth shut, because the Sunnah indicates these two actions.



"Prompt those from you who are dying": If you are with a brother Muslim when he is about to die, you should gently instruct him to say the phrase of purity: "None has the right to be worshipped except Allāh." Remind him until he remembers and says it, and when he says it, say no more to him. But if he then speaks other words, remind him again to say the phrase of purity, in the hope that they will be his last words, so that he enters Paradise. The Prophet ﷺ said:

«أَقْرِئُوا مَوْتَانِي لَا إِلَهَ إِلَّا اللَّهُ»

Prompt those from you who are dying to say, "*Laa Ilaha ilallah*" (None has the right to be worshipped except Allāh). (Recorded by Muslim). In another *Hadith*, he ﷺ said:

«مَنْ قَالِ مَعْرُوفًا لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»

Whoever's last words are "*Laa Ilaha ilallah*" enters Paradise. (Recorded by Abu Dawud and it is *Sahih*)

"When you are sure that someone has just died": The Shaikh said that:

- 1) You should close his eyes. In a *Hadith* related by Umm Salamah, she said, "When the Prophet ﷺ entered upon Abu Salamah, whose eyes were still open, he ﷺ closed them and said:

«إِنِ ارْتَدَّ رَجَعَ رُوحُهُ إِلَى الْفَصِّ»

When the soul is taken, the sight follows it.

- 2) You should close his mouth, tying them shut — for example, with a piece of cloth, so that when the body is washed, water does not enter it, and so that the features of the face do not

become distorted.

- 3) In addition to what the Shaikh mentioned, you should somehow relax the joints of the body immediately after death, making it easier to move the body around, to wash it, and to wrap it up.
- 4) Some sort of weight should be placed on the stomach of the dead, preventing any waste matter from exiting when the washing is delayed.
- 5) The body should be covered; Aishah, may Allāh be pleased with her, related that when the Prophet ﷺ died, he was enshrouded. (Recorded by Al-Bukhari and Muslim)
- 6) The dead should be buried quickly, for the Prophet ﷺ said:

«أَسْرِعُوا بِالْحَدَرِ فَإِنَّ بَيْنَ صَالِحَةٍ وَخَبِيرٍ قَفْرٌ، وَإِنْ بَيْنَ سَوِيٍّ وَكَذِبٍ بَشَرٌ يَصْعَقُ عَنْ رَهْبِكُمْ»

Hasten the funeral, for if it (the soul) is righteous, then you are leading it to what is good; and if it is otherwise, then it is evil that you are ridding yourselves of. (Agreed upon)

- 7) Those who remain behind should be quick in paying off the debts of the deceased. Abu Hurairah related that the Prophet ﷺ said:

«نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ»

The soul of a believer is suspended by his debt, until it is paid off for him. (Recorded by At-Tirmithi. See *Al-Wa'izab*, p. 46.)



Third: It is compulsory to wash the body of the dead Muslim, unless he was a martyr who died on the battlefield, for he is neither washed nor prayed upon; rather, he is simply buried in the clothes he was wearing. The Prophet ﷺ neither washed the dead (Muslims) of Uhud nor did he pray over them.

Fourth: the *Aurab* of the dead should be covered with a cloth. That cloth should be raised slightly and has

stomach should be squeezed gently. Then the one who is washing the body should take a piece of cloth, wrap it around his hands, and wash the private areas of the body. Next, he should perform ablution on him — the same ablution that is made for prayer. Then he should wash his head and beard with water and *sabr* (a special plant, whose leaves are crushed and then are used for cleaning) or something similar to it. Next, he should wash the right side of the body, following that with the left. Then he should repeat the whole process for a second and a third time — each time passing his hands on the deceased's stomach. When he passes his hands over the stomach, some waste matter may be discharged, and if that happens, he should clean it and then block the orifices with cotton or something similar. If the orifice doesn't hold together (discharges keep coming out), he may cover them with special clay or he may use any other technique or material known in modern-day medicine, such as plaster.



“It is compulsory to wash...”: When a Muslim dies, whether he be young or old, whether part of his body remains or the whole of it, it is compulsory to wash his corpse, the exception being the martyr of the battlefield who died at the hands of the disbelievers while he was fighting in the way of Allāh. The Prophet ﷺ said:

«لَا تُغَسِّلُوهُمْ قَوْلًا وَلَا خُرُوجًا، أَوْ قَدْ دَمَ بِمَوَاجِ مَسَدٍ يَوْمَ الْقِيَامَةِ»

Do not wash them, for even injury and every drop of blood will erode the odor of musk on the Day of Judgment.
(Recorded by Ahmad with a *sahih* chain)

The Virtues Of Washing A Corpse

In a *Hadith* related by Abu Raṭī, may Allāh be pleased with him, the Prophet ﷺ said:

«مَنْ غَسَلَ مُتَمَتِّلاً جَسَدَ سَيِّدٍ عَنِ اللَّهِ بِـ «أَرْبَعِينَ مَرَّةً»

Whoever washes a (dead) Muslim and then keeps to himself (what he saw of the body). Allah forgives him forty times.

In another narration, the *Hadith* ends:

«يُخْرَجُ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ»

He will be freed from sins, so that he will be like he was on the day his mother gave him birth.

In yet another narration, instead of forty times, the *Hadith* ends:

«أَرْبَعِينَ عَظِيمَةً»

He will be forgiven for forty great sins.

«وَمَنْ كَسَتْهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ سِتْرَيْنِ: سِتْرٌ فِي الْجَنَّةِ، وَهُوَ حَقَرَةٌ خَفَرَتْ دَحْنَهُ مِنْهَا، شَرَى اللَّهُ لَهُ شَرْ مِثْلَ أَشَدِّ أَشَدِّهِ يَوْمَ الْقِيَامَةِ»

And whenever shrouds him, Allah will clothe him with the *Sakhs* and *Istabraq* of Paradise on the Day of Judgement. And whenever digs a grave to cover him in, Allah will reward him with a dwelling near Him on the Day of Judgement. (Recorded by Al-Hakim and Al-Bayhaqi. It was also recorded by Al-Azharani in *Al-Akhar* with the wording "forty great sins" and it was graded *saḥih* by Al-Albani in *Al-Ikmal* *kitab 2*.)

By Fulfilling Two Conditions, The One Who Washes The Corpse Of A Muslim Receives A Great Reward:

- 1) He must cover the body of the corpse, making sure no one sees the corpse's private parts, and then he must not inform others about the distasteful things he saw.
- 2) He should seek Allah's reward for that, not seeking any worldly reward, not even thankfulness from others; it is an established principle in the *Sharī'ah* that Allah accepts only those acts of worship that are done purely for Him.

What is the *Sunnah* in regards to washing the deceased? Umm 'Atiyah, may Allah be pleased with her, related that as she and others were washing the body of the Prophet's daughter, Zaynab, the

Prophet ﷺ entered and said:

«اغسلوها ثلاثاً أو خمساً أو سبعاً أو أكثر من ذلك أحب إليّ»
وسبغوا^١

“Wash her three times, or five, or seven, or more if you deem that that should be done; wash her with water and *Sabr*.”

Umm ‘Atiyah then asked, “An odd number.” He ﷺ said,

«نعم، واشعلوا في الآخره نافعاً أو شئاً من الكافور - هذا مرغى فإشبي»
“Yes, and in the last washing use camphor or something from camphor. Then when you are finished, inform me.”

Umm ‘Atiyah later said, “When we finished, he gave us a bindcloth and said:

«اشعريها، يا أمة»

“Make her wear it.”

And we combed her hair into three braids (in one narration: ‘we undid her hair and washed it’). So we divided her hair into three sections: two braids and her forelocks, which we arranged behind her. And the Messenger of Allah ﷺ said to us:

«الأيمن بيمينه وهو أصح الأوضوء فيها»

“Begin with the right side and with the areas of ablution.”

(Recorded by Al-Bukhari and Muslim)

We should be careful who we choose to wash our dead, for Ibn ‘Umar, may Allah be pleased with them, said, ‘let only the trustworthy ones wash your dead. (See *Iru’at-ul-Ghail* by Al-Albani) The trustworthy one is he who is steadfast in performing his five compulsory prayers in congregation, who is known for his honor, manners, trust, and good dealings. (*Al-Wisayah* 53-54)

How To Wash The Dead^[1]

- Who should wash the dead body of a Muslim? The Muslim may write in his testimony that he wants a specific person to wash him; otherwise, his father or grandfather and his son or

^[1] Taken from *Al-Wisayah*, p. 49 and what is after that, with some revisions.

person who should wash him. In case that the dead person did not assign someone to wash him, his family should choose an honest, trustworthy man to do the job, and a similar ruling applies to a woman.

- The place of the washing should be covered on all sides with a roof.
- The one responsible for washing the dead (i.e., who has made arrangements to wash the corpse) may choose two people from those who attended the funeral to witness the washing. First, he should choose someone who shows signs of being a righteous man, so that he may teach him the Sunnah in regard to washing. Next, he should choose someone who has signs of sinning on his face, so that he can see the state of the dead, in the hope that it will serve as an admonition, in the hope that he will return to the way of Allah (and enough of an admonition is death itself).
- When the one in charge of washing is actually washing the corpse, no one should be allowed to enter the room except for those whom he needs — such as the two we mentioned above. It is disliked for others to be present.

What May The One Who Is Washing Use?

- He may wear a surgical mask, to protect his nose and mouth from foul odors.
- He may wear some form of plastic covering over his clothes to prevent filth or even air, soil or campfire from staining his clothes.
- He may wear gloves, first to avoid direct contact with the corpse and second to prevent filth from reaching his hands.
- And he may wear protective covering over his shoes to prevent filth from getting to them.

Preparing The Water And The Soil In A Washing Container:

- The container should be filled with an amount of water that is proportionate to the size of the corpse.
- Then the soil (the leaves of a special plant that are crushed and then used for cleaning) should be brought.
- For every coffee-size cup of soil, 4 liters of water should be used.

So the small-sized person should have 4 liters of water used along with a coffee-sized cup of soda. Women are bigger than men, may have 8 liters of water along with 2 coffee-sized cups of soda. More may be used in the same proportions if the size of the corpse is greater, and less may be used in the same proportions if the size of the corpse is smaller.

Preparing The Camphor And The Water:

For every four liters of water, 2 cubes of camphor (a special chemical with an anise-like smell) should be used; this is the amount used for the small body. So the above-average-sized body may need eight liters of water and four cubes of camphor. The greater the size of the body, the more water and camphor should be used, but in the same proportions, and the smaller the size of the body, the less water and camphor should be used, but also in the same proportions.

Note: There are two kinds of camphor: if either comes soft so that it can be ground with one's hands, or if it comes hard, so that a special instrument is needed to crush it, so that in the end, it becomes like particles of sugar.

Before Washing The Body:

- 1) A large cloth should be used to cover the *Ar-Ruh* of the body, which is the area from one's navel to one's knees.
- 2) The clothes should be removed:
 - a) If the body and its parts are still loose and pliant enough that the clothes can easily be removed, they should be removed and washed so that one in need may benefit from them.
 - b) If the body is hard—perhaps it wasn't buried after death or perhaps because of a long stay in a freezer—the clothes should be removed using scissors. The cutting should begin at the right (will wrap the neck), then the left (will wrap the neck). Then the pockets should be cut until the end of the garment; care should be taken so that when the clothes are removed, the cloth above the body remains *mu'at*, so that no private area of the corpse becomes exposed. If the corpse is wearing pants, then the cutting can take place either from the right or the left of the protective cloth above. The body can then be turned over to the left and to the right so that the

pieces of clothing are removed, but again, it must be made sure that the cloth does not always cover the **back** of the body.

- a) If the fingertips or nails are long, the one who is cleaning the back may clip them, he may also shave the armpit hair if it is longer than what he may think is suitable, and he may also trim the remainder of the chest hair.
- b) The nose and mouth of the deceased should be cleaned and then polished with cotton, only if he died after the back is washed completely.
- c) If the back is so firm that water and soap cannot remove the filth, then the following measure can be used:
 - a) Two squares of pressed soap.
 - b) Two squares of shampoo.
 - c) Two squares of detergent.
 - d) Three large glasses of water.

All of the above should be carried together and then used to clean the back with a square. The one who is washing should begin with the head, moving to the feet thereafter. He should wash the back on his left side so that he can reach the right side of the back then on his right side then he does the same on the other side. When washing the private parts, he should cover his hands from underneath the covering, always making sure that the cloth continues to cover the **back** of the corpse. Now that the measure has been satisfied, all over water should be brought and again, the one who is washing should begin with the head, then the feet, then washing the back on its left side, washing the right side, and then the opposite, in that way. Both the measure and the filth are removed.

Next, the measure should be measured and the covered in preparation to the rest of the back. After cleaning the back, if the back is already clean, we may begin with the full washing.

- 1) If the back is plain, it should be placed in a semi-covered position, then water should be poured over the whole back three times, so that any water matter that is still on it will be removed and the one who is washing the back should wrap a rag around his hand, and from underneath the cloth, clean both the front and

near private parts, removing any waste. While he is doing that, someone else should continually pour water over his hands from above.

If, however, the bath is hard — because it was not made plain or because it came from the freezer — it is enough to simply open the legs after that is accomplished, the one who is washing should insert his hands from underneath the cloth and clean the private areas, both in the front and the rear. If he sees that the waste continues to come out of the urine, he should wash them for a second and a third time, but if waste still continues after that, then he may use a piece of cloth to block up the urine, and then he can keep the cloth in place by using a handker.

- 2) The one who is washing should then join the deceased's hands together saying, *Bismillah* (in the Name of Allah). Then he should:
 - Wash the hands of the deceased three times.
 - Wipe over the mouth and nose three times each.
 - Wash the face three times.
 - Wash the right forearm three times and then the left forearm three times.
 - With wet hands, wipe over the head going back and forth, and then over the ears, as in the Islamic tradition.
 - Then he should wash the right foot three times, followed by the left foot three times.
- 3) Then he should bring *Wair* washing the head and face. Lathering them with the *Wair* thereafter, he should rub the *Wair* all over the body, beginning with the right side from the shoulders until he reaches the feet, and then the same with the left side. On both sides, when he is rubbing the private areas, he should do so by inserting his hands underneath the cloth. Then he should repeat the washing a second time with water and *Wair*.
- 4) This time camphor should be used in washing the head, face, right side of the body (beginning with the shoulders until he reaches the feet), and left side of the body. And again, when dealing with the private areas, to apply the camphor, he should insert his hands from under the cloth. It should be known that

camphor is a kind of perfume, though it hardens the body and makes it cold, it is permissible to use it.

- 4) Another towel should be brought, every part of the body that is visible should be dried with it, such as the face, hands, shoulders, chest, back, and calves. Then this wet towel should be placed over the cloth that covers the private areas of the body. If the former is applied gently, it dries the man's body that is wet underneath, and thus the body is ready for shrouding.

Some Important Points To Consider

- 1) When dealing with a body that has been mutilated or injured in some way or another, the afflicted area should be cleaned and then wrapped with cotton, which should be covered with a covering that is made of the milk-wang, moisture, water, salt, and camphor.
- 2) The ruling for washing is the same for males and females above the age of seven, except that the hair of females should be tied in three braids. Children under the age of seven have no *niyyah*, so a male may wash a female and vice versa, washing the body three times without making the Islamic ablution. The condition, however, is that if a male is washing the corpse of a female under the age of seven or vice versa, the one who is washing must be a *Muslim* (i.e. one who the deceased could never marry while alive) of the deceased.

Men may not wash women other than their wives and women may not wash men other than their husbands. The Messenger of Allah ﷺ said to Aishah,

«لَا يَنْفَعُكَ أَنْ تَمُتِي مِنِّي قَبْلِي وَأَنْ تَغْتَسِلِي مِنِّي بَعْدِي»

"It will not harm you that you should die before me, that I should wash you, then enshroud you, then pray over you, and then bury you." (Recorded by Ahmad in *Al-Musnad*).

After the Prophet ﷺ died, Aishah said:

«فَمِنْ أَسْبَابِ مَا أَتَى مِنَ الْمَوْتِ مَا عَسَى أَنْ يَكُونَ لَوْ لَا بَعْدِي»

"If I would now face the marker that is now behind me, no one would have washed the Messenger of Allah ﷺ except for his wives." (Recorded by Ahmad in *Al-Musnad*).

- 4) The miscarried fetus that dies before it reaches four months is neither washed nor crushed nor buried, nor rather a hole is simply dug for it, and it is buried. But the miscarried fetus that is older than four months is a human being because the *reshayim* (soul) has been blown into it, therefore it takes the rulings of the child that is under seven years of age: it is washed, buried, and the *segillah* is performed for it.
- 4) When washing the body, one should use water that is suitable to the weather: just as is done for people who are alive in the summer, hot water should not be used, and in the winter, cold water should not be used.
- 4) If in its mouth there is a gold tooth that is embedded, the body should not be buried; the tooth should not be removed. However, if the tooth is not embedded, but is easily removable, it should be removed. That is if the mouth is open, if it is closed, it should not be disturbed in any of the two above-mentioned situations.

It should also be known that were the one washing the body to simply pour water over every part of the corpse, then that would be sufficient.

The should said that a special kind of clay might be needed in which the particles, referring to clay that has no sand in it.

If more than three times is required to clean the truck, then that is permissible. Also care should be taken to clean the hidden areas, such as behind one's knees, in one's armpits and crotch. Based on what is related to us, then I fear, these areas should be performed.

To give special status to the back parts that touch the floor during prostration, the one washing the back may apply perfume to those areas. It would even be a good thing to apply perfume over the entire back, which is what was done to Anas and Thabit may Allah be pleased with them. One can also use scents or musk for the body; the Prophet *ﷺ* said:

1. *Phragmites australis* (Cav.) Trin. ex Steud.

If you are going to use performed income for the dead body, then use it three times. (Jezreel/15 Ibn Abi Shaitha).

When A Body Cannot Be Washed, *Tayammum* Should Be Performed

If water is not available for washing the corpse, or if a man dies among a group of women or vice versa, *Tayammum* should be performed on the corpse: it should then be enshrouded, prayed upon, and then buried. Just as the *harab* (one in a major state of impurity) performs *Tayammum* when water is not available, so too should *Tayammum* be performed on the corpse when water is not available or cannot be used. The Prophet ﷺ said:

«بِئْسَ مَا بَيْتُ الْمَرْأَةِ مَعَ رَجُلٍ لَيْسَ مَعَهُمْ امْرَأَةٌ غَيْرُهَا، وَالرَّجُلُ مَعَ سَائِرِ نَفْسٍ مَعَهُمْ رَجُلٌ غَيْرُهُ، فَإِنْ هُمَا بَيْنَهُمَا وَيَنْتَهِيانِ»

If a woman who lives among men dies and there is no other woman with them, and when a man dies among women and there is no other man among them, *Tayammum* is performed on them and then they are buried. (Recorded by Abu Dawud in his book *Al-Mawasil* and Al-Baihaqi)

The people referred to in this *Hadith* are of the same status of he who finds no water.



Fifth: The best way to enshroud a male body is to enshroud it in three white sheets, using neither shirt nor turban. And as the Prophet ﷺ did, the sheets should be wrapped around the body. However, there is no harm in wrapping the body in a shirt, a loincloth, and a wrapping.

A woman is enshrouded in five garments: a shirt, veil, loincloth, and two wrappings. A male child may be enshrouded in one or three garments, and a female child is enshrouded in a shirt and two wrappings.

All that is mentioned above is recommended. In terms of what is compulsory for males and females, children and adults, they must be wrapped in at least one garment that

covers the entire body. However, if the deceased was in a state of *shaym*, meaning that he was in the intermediate state of a pilgrim, then he should simply be washed with water and soil and crisscrossed in the dress of the pilgrim (i.e. lower garment and one upper garment) or in some other dress. Nothing has been said that his face should be covered and no perfume is to be used on him. For after he will be buried in the same state of *shaym* (in the case of a hypocrite speaking the famous phrase *ash-shaym*) of the pilgrim. That the pilgrim is an exception is indicated in an authentic *hadith* in the one who died in a state of *shaym* is a woman, then she is crisscrossed like any other. The exception of the following changes no perfume is to be used, and though her face and hands are not to be covered with the soil and gloves, they are to be covered with the shawls that are used for her when taking the water shawls that we mentioned when we described the crisscrossing of a woman.

Sabbah: The most deserving person to wash the body is the person next to, and to bury it is the person who was chosen for the task by the deceased. If no one was chosen by the deceased, the next worthy person for the task is the father followed by the grandfather followed by the closest male relatives — that is, if the deceased is a male.

The most deserving person to wash the female is also the person who was chosen by the deceased. The next deserving person is the mother, then the grandmothers, followed in succession by her closest female relatives. A husband may wash his wife and her arms, because Abu Bakr washed his wife and because 'Ali also washed his wife. Similarly, may 'Aishah be pleased with them all.



The Ruling On Enshrouding The Dead And How To Go About It

When the deceased Muslim is washed, it is compulsory to enshroud it with a garment that covers the entire body. Mustah bin 'Umais, may Allāh be pleased with him, one of the martyrs in the battle of Uhud, was enshrouded in a garment that was short in length, so the Prophet ﷺ ordered his Companions to cover his head and upper body with the garment and to cover his legs with lemon grass. (Recorded by Al-Bukhari)

This indicates that it is compulsory to cover the entire body. The lemon grass was used because no other garment made of cloth was available to them.

How To Enshroud The Deceased

The majority of scholars agree that the garment used should be thick enough that it doesn't reveal the contours or the color of the body, a ruling that applies to men and women, the exception being for the one who is in a state of *ihram*. The best cloth that one can be enshrouded in is mentioned in a *Hadith* related by 'Aishah, may Allāh be pleased with her, recorded by Al-Bukhari and Muslim, and in the following *Hadith*:

«أَحْسَنُ مَا رَأَيْتُ اللَّهَ بِهِ فِي قُبُورِهِمْ وَمَسْجِدِهِمُ الْبَيْضُ... الْحَدِيثُ»

The best thing to visit Allāh with in your graves and in your *Masjids* is with white... (Recorded by Ibn Majah)

First Step: Measurements of the Shroud

- 1) We must take into consideration the size of the deceased. If, in width, he measures 30 cm, then 90 cm of cloth is used; if, in width, he measures 40 cm, then 120 cm of cloth is needed; and if his width is 50 cm, 150 cm of cloth is needed.
- 2) Next, we may take into consideration the height of the deceased. If he is 180 cm tall, we will need to add 60 cm of cloth; if he is 150 cm tall, we will need to add 50 cm of cloth; if he is 120 cm tall, we will need to add 40 cm of cloth. The additional cloth is needed to tie the shroud above the head and below the feet.

General steps for understanding the body

1) How to understand a text

Here is an example of a text. It is a short text about the importance of the physical body. The text is divided into three paragraphs. The first paragraph is about the importance of the physical body. The second paragraph is about the importance of the physical body. The third paragraph is about the importance of the physical body. The text is divided into three paragraphs. The first paragraph is about the importance of the physical body. The second paragraph is about the importance of the physical body. The third paragraph is about the importance of the physical body.

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female corpse, the length of the shirt, kumkash, and veil is 90 cm.

- x) The corpse is then carried and placed on top of the shroud with the back (setting) well in place. The *Tahbi* is the line to be used to prevent any waste from disturbing (ruin) the shroud. The right part of the kumkash is used and then the left side. The back is rolled inside until the back (setting) is no longer needed and is discarded. The head is then placed inside of the shirt, after which it is placed on the rest of the back, with the sides of the garment being placed underneath the back. Next, the veil is brought; the head, its hair, and the face are veiled.
- xi) the wrappings (shrouds): The head is placed on top and then is rolled inside of the right side of the first wrapping, followed by her legs. Then her head and legs are placed and rolled into the left side of the first wrapping. Next, the same is done with the second wrapping.
- xii) The straps: First the head is used and then the feet. Whatever is left over from both ends is returned to the head and the feet, and is used with the extra length of the strap. Next, the remaining five straps are tied evenly over the back, with the knot on the left side, making it easy to loosen them when the back is placed on its right side inside of the grave.

Note:

- 1) A young boy under the age of seven is enshrouded with one sheet that is big enough to cover his entire body, or with three sheets.
- 2) A young girl under the age of seven is enshrouded with a shirt and two wrappings.
- 3) Musk should be applied between the shroud used for the deceased. Abu Sa'ad Al-Khadeiri may Allah be pleased with him related that the Prophet ﷺ said:

مُسْكٌ مِنْ مَسْكٍ

The best perfume is musk. (Recorded by Muslim)

Imam Al-Munthar said: "The majority of the scholars we know are of the

view that a woman should be enshrouded in seven sheets, that is preferred because while she was alive, a woman's *Aznab* is larger than the area of a man's *Aznab*. While she was alive and in a state of *Ihram*, the best state to be in, she wore stitched clothing, so she may wear stitched clothing after her death. On the other hand, when alive, a man in a state of *Ihram* is not allowed to wear stitched clothing. Therefore because men and women differ in their clothing while they are living, they also differ after they are dead. (Al-Mughni 3:391).

A man may wash the body of his wife and vice versa. 'Aishah, may Allāh be pleased with her, said, "If I were to face now that which is behind me, no one would have washed the Prophet ﷺ except for his wives." (Recorded by Abu Dawud and Ibn Majah). In another *Hadith*, she said, "The Prophet ﷺ once returned to me after a funeral in Al-Baqi' (famous graveyard in Al-Madinah), and I had such a great headache that I was saying, "Oh, my head." He ﷺ said:

يَا أَيُّهَا الْمَرْءُ مَا عَزَبَكَ مِنْ شَيْءٍ فَعَسَيْتَ وَنَسَيْتَ ثُمَّ صَبَّكَ عَيْنٌ وَفَسَّخَتْ

Rather me (as well), Oh, my head. It would not hurt you were you to die before me and then I washed you, enshrouded you, prayed over you, and buried you. (Recorded by Ahmad and Ad-Daraqutni)

The Shaikh mentioned that Abu Bakr, may Allāh be pleased with him, washed the body of his wife; he was referring to Asma' bint 'Umayr Al-Khatramiyah, may Allāh be pleased with her who accepted Islam in the early days of Makkah. She emigrated with Jarfar, may Allāh be pleased with him, her husband at the time. When Jarfar was martyred, Abu Bakr married her, and when he died, 'Ali, may Allāh be pleased with her, married her.



Seventh: How to pray over the dead: "Saying *Talbi'at* four times, after the first time, one should recite *Al-Fatiha*, and it is also good to recite a short *Surah* after that, or

even one verse or two — a practice that is based on an authentic *Hadith* related by Ibn Abbas, may Allāh be pleased with them.

After the second *Takbīr*, one should send blessings upon the Prophet ﷺ just as one does so in the seated position of the prayer. Then he should say the *Takbīr* for a third time, and say:

"O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allāh, whom among us You keep alive, then let such a life be upon Islam, and whom among us You take unto Yourself, then let such a death be upon faith. O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make honorable his reputation. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse. Admit him into Paradise, protect him from the punishment of the grave and the torment of the Fire; make spacious for him his grave and illuminate it for him. O Allāh, do not deprive us of his reward and do not let us stray after him."

Then one should make the fourth *Takbīr*, after which one says one *Tasbeeh* to the right.

With each *Takbīr*, it is recommended to raise one's hands. And of course, the pronouns change according to who it is that died: if it is a female— "(O Allāh, forgive her)", if it is more than one person that died, "(O Allāh, forgive them)." And if two people died, the Arabic languages accommodates the dual as well, so that one says, "the two of them."

If the deceased is a child who has not yet reached the age of puberty, rather than supplicating for his forgiveness one

should say, "O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allāh, through him, make heavy their Scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibrahim, and protect him by Your mercy from the torment of Hell."

The *Sunnah* is for the *Imam* to stand parallel to the head of the deceased male, and parallel to the middle of the deceased female. If the funeral prayer is for more than one person, the male body should be placed closest to the *Imam*. If there are children as well, then the male children are placed before the female adults, who are to be placed before the female children. The head of the male child should be parallel to the head of the male adult, and the middle part of the woman's body should be parallel to the head of the male adult. The same applies to the female child: her head is parallel to the head of the female adult, and the middle part of her body is parallel to the head of the male adult. Those praying with the *Imam* should all stand behind him, unless there remains one who finds no place behind him; he may stand to the *Imam's* right.



"How to pray over the dead...": It is *Fardah Kifayah* (communal obligation) to participate in a Muslim's funeral: if some of the Muslims perform it, the rest are absolved from the obligation. Indeed, the Prophet ﷺ used to pray over deceased Muslims. But when a Muslim died, leaving outstanding debts without making provision to have them repaid, the Prophet ﷺ wouldn't pray over that person; instead, he would say to his Companions,

فصلوا على صاحبكم!

Pray over your companion. (Recorded by Al-Bukhari)

The Conditions of Praying Over The Dead

The same conditions that apply to a regular prayer apply to the funeral prayer, for example, then, one must be in a state of purity, one must cover one's *Auṣāḥ*, and one must face the *Qiblah*. Because the Prophet ﷺ called the funeral prayer a prayer when he said:

«صَلُّوا عَلَى صَاحِبِكُمْ»

Pray over your companion.

It is given all of the rulings of any other regular prayer

Elements That Are Compulsory To The Funeral Prayer

- 1) To stand, but only for one who is able.
- 2) Intention, for the Prophet ﷺ said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

Indeed, deeds are only by their intentions.

- 3) Recitation of *Al-Fatḥab* or praising Allāh.
- 4) Sending blessings and peace upon the Prophet ﷺ.
- 5) The four *Takbirs*.
- 6) Supplication.
- 7) The final *Tasīm*.

How To Perform The Funeral Prayer

- 1) The bodies are placed in the direction of the *Qiblah*.
- 2) As the *Imam* stands for the prayer, his followers should stand behind him in three or more rows, for the Prophet ﷺ said:

«مَنْ صَلَّى عَلَيْهِ ثَلَاثٌ صُفُوفٍ فَقَدْ أَوْجَبَتْ»

Whoever has three rows pray over him, then it becomes necessary (i.e., Paradise). (Recorded by At-Tirmidhi who graded it *Hasan*)

- 4) The worshipper should raise his hands, intending to pray over the one who has died, or if they are more than one, those who died, saying, '*Allāhu Akbar* (Allāh is the Most Great)."
- 5) The Shaikh said that he should read *Al-Fatḥab* and then a short

Wazih: Here the Shaikh is alluding to a *khutbah* related by Tadhah bin Abdullah bin Awl, who said: "I prayed behind Ibn 'Arthar, may Allah be pleased with them, over a funeral: he recited the Opening of the Book (*Al-Fatihah*) and then another *Wazih* as such a voice that he made us hear what he was reciting. When the prayer ended, I took his hand, asked him about what he did, and he answered: 'I only read out loud for you to learn that it is Sunnah and right (to do so)'." (Recorded by Al-Bukhari and Muslim)

- 6) Then he should say the *Talhi* and send blessings and peace upon the Prophet ﷺ.
- 7) Then he should say the *Talhi* and supplicate for the dead.
- 8) Then he should say the final *Talhi*.
- 9) At this point, if he wishes, he may supplicate and then say the *Taslim* to end the prayer, or he may (after the fourth *Talhi*) end the prayer immediately, in both cases by saying the *Taslim* once. From the Sunnah, we know that the funeral prayer commences when the *Imam* says the *Talhi*; he then recites *Al-Fatihah* silently. Next, he sends blessings upon the Prophet ﷺ after which he supplicates for the dead. And then he ends the prayer by saying the *Taslim*.

The Wordings Of The Supplication To Be Used During The Funeral Prayer

There are many different wordings related from the Prophet ﷺ regarding the funeral prayer, any one of them is sufficient; the Shaikh mentioned one wording and here is another:

"O Allah, so-and-so is under Your care and protection, so protect him from the trial of the grave and from the torment of the Fire. Indeed You are bakhil and crustal. Forgive and have mercy upon him, surely You are the Oft-Forgiving, The Most Merciful. O Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allah, whom among us You keep alive, then let such a life be upon Islam, and whom among us You take unto Yourself, then let such a death be upon faith. O Allah, do not deprive us of his reward and do not let us stray after him."

Following The Funeral Procession

It is *Sunnah* to follow the funeral procession until the body is buried, for the Prophet ﷺ said:

«مَنْ دَخَلَ الْمَرْيَضَ وَاتَّبَعُوا فِي الْحَايَةِ نَسَّ عَنْهُ الْآخِرَةَ»

Visit the sick and walk with funerals: they will remind you of the Hereafter. (Recorded by Muslim)

It is recommended to walk in a fast pace when carrying the body to the grave, for the Prophet ﷺ said:

«الْمَرْغُوعُ هَازِلٌ نَفْسٌ صَالِحَةٌ تَحْتَ نَفْسِهِ»

Be quick, for if the soul is righteous, then it is good that you are taking him to.

It is recommended to walk in front of the body, for that was the practice of the Prophet ﷺ, Abu Bakr, and 'Umar. (Recorded by Abu Dawud, An-Nasa'i and others)

As for the virtues of walking with a funeral, the Prophet ﷺ said:

«مَنْ أَتَى حَبْلَةَ مُسْرِمٍ بِإِيمَانٍ وَاتِّسَالٍ، وَنَادَى مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا، وَيُفْرَغَ مِنْ نَفْسِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْآخِرِ بِمِثْلِ الْوُجْهِ، كَيْفَ مِثْلُ أُخْبَرٍ (وَقَدْ حَبَلَ عَصِيْبُهُ قَرَبَ الْمَدِينَةِ)، وَمَنْ صَلَّى عَلَيْهَا، ثُمَّ رَجَعَ قَبْلَ أَنْ تُنْفَسَ، فَإِنَّهُ يَرْجِعُ بِقَبْرٍ أَحَدٍ»

When one follows the funeral of a Muslim, having faith and seeking his reward with Allāh, and when one stays with the funeral until the body is prayed over and its burial is completed, then he returns with two *Qirats* (a large measurement) of reward, each *Qirat* is the size of Uhud. When one prays over it, but returns before it is buried, then he returns with one *Qirat*. (Recorded by Al-Bukhari)



Eighth: How to bury the dead: It is legislated for the grave to be dug to a depth equal to have the size of the

man being buried inside of the grave, there should also be a hole dug (this hole is called a *labeq*) on the side that is in the direction of the *Qiblah*. The body should then be placed on his right side in the *labeq*. The knot of the shroud should be loosened after it is loosened, it should not be removed but left alone. The face of the deceased should not be exposed regardless whether the body is female or male. Then bricks should be placed on the *labeq* and plastered, so that the body is protected from dirt. If bricks are not available, then tablets or stones or wood may be used anything to protect the body from dirt. Next dirt is poured down, and it is recommended to say: *Fi Smitika wa 'Ala Minkal Rasika* (In the Name of Allah, and upon the way of the Messenger of Allah).¹⁰ The ground of the grave should be raised to a level equal to the span of a hand. If possible, pebbles should be placed above the grave and it should be sprinkled with water.

It is legislated for those who participated in the burial to stand beside the grave (after the burial) and supplicate for the deceased. When the Prophet ﷺ would finish burying a body, he would stand by the grave and say:

«سألت الله أن يغفر لي أخي، وأستأجره أن يغفر لي»

Ask forgiveness for your brother, and ask (Allah) to make him firm, for indeed, he is being asked right now.



The Burial

To bury the dead, which means to hide the body completely underneath the dirt of the ground, is *Farah & Ja'ah* (a communal obligation, at least some of the Muslims must perform it). Allah Almighty says:

﴿ثُمَّ أَمَّا فَاغْرِ﴾ (١١)

Then He causes Him to die, and puts him in his grave. ¹¹

There are certain rulings regarding the Islamic burial:

- 1) The grave should be deep enough to prevent predators and birds from reaching the body and to prevent the odor of the body from harming those above the ground. The Prophet ﷺ said:

«اَحْشَرُوا وَأَعْمِقُوا وَأَحْسِنُوا الْاَنْثَرِ وَالْبَلَدَةُ هِيَ قَبْرِ وَاحِدٍ»

"Dig, dig deep, do it well, and bury two or three in one grave."

His Companions asked, "Who should we place first, O Messenger of Allah ﷺ?" He said:

«الَّذِي هُوَ اَحَدُهُمْ قُرْآنًا»

"Give precedence to whoever from them had more of the Qur'an with him." (Recorded by At-Tirmithi who graded it *Sahih*)

No more than one body should be buried in a single grave except when necessary, such as when there are a lot of bodies (which happens very often after battles).

- 2) A hole in the side of the grave should be dug, though a hole in the middle of the grave is permitted; the latter is called a *Labd*, while the former is called a *Shagg*. The Prophet ﷺ said:

«الْحَدُّ لَنَا وَالشَّقُّ لِبَنِيهِ»

The *Labd* is for us while the *Shagg* is for others.

Recorded by Ahmad, Abu Dawud, and At-Tirmithi. In its chain is a disparaged narrator but some of the people of knowledge consider it *Sahih*.

- 3) Each person who is present for the burial should pour down dirt three times with his hands; he should throw the dirt into the grave from the side where the head of the deceased is, for that is what the Prophet ﷺ is described as having done as recorded by Ibn Majah with a chain that there is no harm in.

¹¹ (Abasa 80:21)

- 4) The corpse should be placed in the grave from the back, if possible; then he should be directed to face the *Qiblah* and placed on his right side. The knot of his shroud should be loosened, but his face should not be exposed. The person placing the corpse down says, "In the Name of Allāh, upon the way of the Messenger of Allāh ﷺ" for that is what the Prophet ﷺ said. (Recorded by Abu Darwud and Al-Hakim who graded it *Sahab*)
- 5) The woman's grave should be covered with some kind of a cloth while she is being placed in the grave and in the *Lahd*. Our pious predecessors would do that for women, but not for men.



Ninth: If one has not prayed over the deceased before the burial, it is legislated for him to pray over it after the burial, because the Prophet ﷺ did that; however, it must be performed within the period of a month. If the period is longer than that, then it is not legislated to pray over the grave, because it has not been reported that the Prophet ﷺ prayed over a grave when more than one month expired after the burial.

Tenth: It is not permissible for the relatives of the deceased to prepare food for others: the noble Companion, Jarir bin Abdullah Al-Baqali, may Allāh be pleased with him, said, "We used to consider gathering at the place of the deceased's relatives and the preparation of food after the burial as being a form of *Majahab* (wailing)." (Recorded by Imam Ahmad with a *Hasan* chain)

While it is forbidden for the relatives of the deceased to prepare food for others, others may prepare food for them, especially in the case of relatives and neighbors, because it then becomes recommended. When the Prophet ﷺ heard

about the death of Irtar bin Abi Talib, may Allāh be pleased with him, in Syria, he ordered his family to prepare food for the family of Irtar, he said:

فَمَا كَانَ يَسْمَعُهُ

A matter has come to them that preoccupies them.

It is not wrong for the relatives of the deceased to invite neighbors or others to partake in the food that was given to them; we know of no time limit for that in the *Shari'ah*.

Fifteenth: A woman is not allowed to mourn over the deceased for more than three days unless the deceased is her husband, in which case she must mourn for four months and ten days; but if she is pregnant, her mourning continues only until she delivers her baby. Both these rulings are based on the authentic Sunnah.

As for a man, he is not allowed to mourn at all, not for his relatives and not for anyone else.

Twelfth: It is legislated for men to visit graves every now and then, to supplicate for the deceased, to ask Allāh to have mercy on them, and to remember death and what comes after it. The Prophet ﷺ said:

يَا أَيُّهَا الْمُسْلِمُونَ أَتَى عَلَيْكُمُ الْيَوْمَ نِعْمَةٌ كَبِيرَةٌ

Visit graves, for verily, doing so will remind you of the Hereafter. (Recorded in Imam Muslim in his *Sahih*)

The Prophet ﷺ taught his Companions to say when they visit the graves:

السَّلَامُ عَلَيْكُمْ أَيُّهَا السَّائِمُونَ وَالسَّائِمَةُ السَّائِمَاتُ
وَالسَّلَامُ عَلَيْكُمْ أَيُّهَا السَّائِمُونَ وَالسَّائِمَةُ السَّائِمَاتُ
وَالسَّلَامُ عَلَيْكُمْ أَيُّهَا السَّائِمُونَ وَالسَّائِمَةُ السَّائِمَاتُ

Peace be upon you all, O inhabitants of the graves, among the believers and the Muslims. Verily we will, Allāh willing, be

united with you, we ask Allāh for well-being for us and you. May Allāh have mercy on those that parted early from us and those that parted late.

As for women, it is not for them to visit graves, for the Prophet ﷺ cursed females who visit graves. Also, it is feared that by their visits, trials may result, not to mention their lack of patience. Similarly, they may not follow the funeral procession to the graveyard because the Prophet ﷺ forbade them from doing so. The funeral prayer, however, whether it is performed in the *Masjid* or anywhere else, is legislated for both men and women.

This is the last of what has been compiled here.

O Allāh, send prayers and salutations on Muhammad, his family, and his Companions.



Study Questions

In order to make the book more beneficial and to allow for the material to sink into the minds of students, we have put together these questions, which may be used for competitions regarding the understanding of this book — if Allah wills.

- 1) What should one do if, when as a youngster, he missed out on the opportunity of learning? And what is your obligation to those of your relatives and elders who missed that opportunity? How should you deal with them when you are teaching them, and who is your example in that regard?
- 2) What is the ruling for learning that which Allah has made obligatory upon every Muslim, and how should one go about learning those matters?
- 3) Using a minimum of words, Rabi' bin Anas explained the task of the Messenger's mission and the duty for the Muslims after him. Discuss what Rabi' said in a minimum of 100 words.
- 4) Islam is the final religion and it came to put matters in their proper place. Discuss this statement, clarifying the importance of the Messenger's mission.
- 5) Despite the meadows and fields upon Islam, one sees that people are entering the field of Islam in this day. What is the reason for this phenomenon?
- 6) The questions regarding the *Tajwid* of the chapters studied follow one pattern:
 - a) Read *Waah* [...] recite it correctly applying the rules of *Tajwid* (rules of reciting the Qur'an). What is *Waah* [...] then call it? How does it relate to the chapter before it? What is its six part number? Explain the meaning of the 10th word, which is said in it: And in what manner did it what action was the chapter revealed?
 - b) Without reciting three lines, discuss its overall meaning. Then enumerate three benefits that we can derive from it?
- 7) What is the ruling regarding the *Istisqah* and the *Fumazah* for the one who is praying? When does he read them and what is the meaning of *Istisqah*? Explain the meaning of *Al-Kahman* and *Al-Kahm*, clarifying the difference between the two. And

what is the wisdom behind the *Istith'abah*?

- 8) Enumerate the pillars of Islam, explaining the pillar "*Laa ilaha ilallah*," its conditions, and its meaning.
- 9) What are the virtues of the two testimonies, and what is their status?
- 10) Define prayer. What is its ruling and what is the ruling regarding one who abandons it?
- 11) Discuss the significance of *Zakat*, fasting Ramadhan, and *Hajj* for the Muslim.
- 12) Define *Iman*, both according to its meaning in the Arabic language and its meaning in the *Shari'ah*.
- 13) Do deeds come under the heading of *Iman*? Support your answer with proof.
- 14) What are the false implications that result from taking deeds outside of the term *Iman*?
- 15) Our pious predecessors gave certain proofs which show that *Iman* increases and decreases—mention some of those proofs.
- 16) How do we infer from the following proofs the fact that *Iman* both increases and decreases:

i) The Prophet ﷺ said:

الإيمان بضعة وسبعون شعبة أعلاها قول لا إله إلا الله وأشدها إمالة الأذن عن الطربو والحباء شعبة من الإيمان

Iman consists of more than seventy branches; the highest of them is the saying, "*Laa ilaha ilallah*" and the lowest of them is removing something harmful from the path; and modesty (*Hajrat*) is one of the branches of *Iman*.

ii) The Prophet ﷺ said:

مَنْ أَرَى مِنْكُمْ فِتْرًا فَلْيُغَيِّرْهُ يَدًا - الحديث

Whoever from you sees an evil, let him change it with his hand...

- 17) In what matter does the religion come together? Support your answer with proof.
- 18) What is the meaning of Islam? Support your answer with proof.

- 19) When do *Iman* and "Islam" have one meaning? And when are their meanings different from one another?
- 20) What is the meaning of *Iman*? Support your answer with proof.
- 21) Can we designate the term *Iman* for outwardly performed deeds, and how so?
- 22) When does one complete the *Iman* and Islam that are obligatory upon him?
- 23) What do we mean by the "branches" in "the branches of *Iman*"? What is the difference between the branches of *Iman* and its pillars?
- 24) Are the pillars of *Iman* and its branches at one level in terms of belief and action?
- 25) Can the qualities of *Iman* and hypocrisy be combined in one person?
- 26) Give one proof to shew that rejecting *Ar-Rububiyyah* negates one's faith?
- 27) What is the difference between rejecting *Ar-Rububiyyah* and rejecting the fact that Allāh deserves worship?
- 28) What is the ruling regarding taking intermediaries or intercessors in the worship of Allāh?
- 29) Is it correct to seek judgement from other than Allāh's *Sharf'ah*? Support your answer with proof.
- 30) Clarify the ruling regarding the following matters, supporting your answer with proof.
 - i) Mocking Allāh, the Qur'an, or His Messenger — even if one does so in a joking manner
 - ii) Believing that a specific person may go outside of the boundaries of Muhammad's guidance.
 - iii) Believing that some people are exempt from all or some religious duties.
- 31) Give examples of those deeds that nullify *Iman*.
- 32) Define both the major and the minor sin, giving an example for each. And support your answer with proof.
- 33) What is the view of the People of Sunnah regarding one who

perpetrates a major sin?

- 34) What is a sin? And when does a sin cause one to exit from the religion?
- 35) What effect does a sin have on one's faith?
- 36) Why did the wife of Fir'awn disdain those worldly pleasures she had? And why did she invoke Allāh to save her from Fir'awn and his deeds?
- 37) In what way does faith in the Unseen cause love to flourish in society?
- 38) What are the implications of having faith in Allāh?
- 39) What does *Tauhid Ar-Rububiyyah* mean? And how does it differ from *Tauhid Al-Ulubiyyah*?
- 40) Has anyone from previous nations rejected *Tauhid Ar-Rububiyyah*? Clarify.
- 41) What does it mean to have *Iman* in Allāh's Names and Attributes?
- 42) What are the angels? What was the belief of the people of ignorance regarding them?
- 43) What is the ruling regarding belief in the angels? Support your answer with proof.
- 44) *Iman* in the angels comprises of certain matters — mention them.
- 45) Mention some of the tasks of specific angels — giving one proof for each task.
- 46) What is the relation of angels with:
 - i) Mankind.
 - ii) The believers.
 - iii) The disbelievers.
- 47) There are many fruits that are reaped by having *Iman* in the angels; mention some of them.
- 48) What is the meaning of *Kutub* in the Arabic language? And as a term in the *Shar'iah*?
- 49) What is the ruling regarding *Iman* in the Books that Allāh sent down to His Messengers? Support your answer by giving one

proof.

- 50) What are the matters that come under *Iman* in the Books?
- 51) Mention a few proofs that point to the distortion that occurred in the Tawrah and the Injil?
- 52) The Books that the Jews and Christians possess today cannot be correctly ascribed to Allāh. Mention those proofs that confirm this statement. One of those proofs is a clear verse from the Qur'an.
- 53) What is the meaning of Qur'an in the Arabic language? And in the *Sharf'ah*? What does it mean to have *Iman* in the Qur'an?
- 54) What do we mean when we say that the Qur'an is Allāh's Speech? Support your answer with proof.
- 55) Why did Allāh guarantee to preserve the Noble Qur'an as opposed to the previously revealed Books? And what do we mean when we say that Allāh guarantees to preserve the Qur'an?
- 56) Define *Nabi* (Prophet) according to its meaning in the Arabic language, and why is a Prophet called a *Nabi*?
- 57) What is the difference between a *Nabi* (Prophet) and a *Rasul* (Messenger)?
- 58) Is the status of Prophethood achieved through human efforts? What do we mean when we say that Prophethood is a divine gift from Allāh? Support your answer with proof.
- 59) Discuss some qualities of the Messengers, supporting your answer with proof.
- 60) What is the ruling on one having *Iman* in only some of the Messengers? And who is the best of the Messengers?
- 61) Is it obligatory to have *Iman* in those Prophets that weren't mentioned in the Qur'an?
- 62) What are the implications of having *Iman* in Muhammad ﷺ?
- 63) Mention proofs that point to the finality of Prophethood, and that Muhammad ﷺ is the final Prophet and Messenger.
- 64) What does *Iman* in the Hereafter signify?
- 65) The Messenger of Allāh ﷺ informed us of some events that will take place after death — mention some of them.

To believe in Allāh, in His Angels, in His Books, in the Last Day, and to believe in Divine Preordainment (*Al-Qadar*), both the good and bad of it.

- 67) What is the ruling regarding *Iman* in the questioning of the two angels, and in the bliss and punishment of the grave? Mention proofs along with your answer.
- 68) What are the proofs that establish the coming of the Hour? Does anyone know when the Hour will come? Support your answer with proofs.
- 69) What is the difference between the greater signs of the Day of Judgement and the smaller signs? Give an example for each.
- 70) What does the Trumpet refer to? What are the results that will occur when it is blown into?
- 71) What does the Resurrection mean? What is the ruling for having *Iman* in it? Give proofs to support your answer.
- 72) What stance do the polytheists take regarding *Iman* in the Resurrection?
- 73) Refute those who reject the Resurrection, giving proof from the *Shar'ah*, as well as material and rational proof. Explain how those proofs refute their belief?
- 74) What is the *Hauab*? What are the proofs that establish it?
- 75) Mention some of the qualities of the *Hauab*.
- 76) Define the *Mizan* (Scale of deeds). Is it real? Support your answer with proof.
- 77) What is the *Sirat*? Does anyone enter Paradise without having to cross over it? Support your answer with proof.
- 78) Mention certain proofs that establish the *Sirat* and its qualities.
- 79) What is the *Shajarat*? What are its conditions? What prevents it from occurring?
- 80) Can people seek intercession from other than Allāh? Support your answer with proof.
- 81) What are the different kinds of *Shajarat*? What kind is specific to the Prophet ﷺ?
- 82) What is meant by Paradise and Hell? Are they created? Support your answer with proof.

- 83) Where are Paradise and Hell located? Will they cease to exist one day? Support your answer with proof.
- 84) Who are the dwellers of Paradise, and who are dwellers of the Hellfire?
- 85) What does *Al-Qadar* mean? What does *Iman* in *Al-Qadar* mean? What is your proof?
- 86) What do we mean when we say that evil is not ascribed to Allāh Almighty?
- 87) How many levels of *Iman* in *Al-Qadar* are there? List the levels, giving proof for each.
- 88) What benefit lies in the prohibition of delving into the topic of *Al-Qadar*?
- 89) What is the belief of our pious predecessors regarding Divine Preordainment? Support your answer with proof.
- 90) Some may use *Al-Qadar* to argue that it is okay to leave Allāh's Commands and Orders. What is the ruling regarding this view? Support your answer with proof.
- 91) Some people refer to *Al-Qadar* when they are afflicted with a hardship. What is the ruling regarding this practice and why? And what is your proof?
- 92) How does man differ from all other animals?
- 93) What is the purpose behind man being created? And what path has been laid out for him?
- 94) How is *Iman* considered to be life for the heart?
- 95) Why does *Iman* lead to peace and tranquility?
- 96) What effects does *Iman* in *Al-Qadar* and in recompense have on the individual and society?
- 97) Mention some of the effects of *Iman* in the life of the individual and society.
- 98) Discuss the different kinds of *Shirk* that the author mentioned, and clarify the ruling on the following:
 - i) Magic
 - ii) *Ar-Ruq'ya* and *At-Tama'im*
 - iii) *Ar-Riya'*

- 99) How many conditions are there for the prayer? Clarify the pillars and obligatory components of the prayer.
- 100) List some of the Sunnah actions and sayings of prayer.
- 101) Briefly outline those actions that render one's prayer void.
- 102) Clarify the obligatory actions of ablution, mentioning a proof for each action. And list the different ways in which one's ablution is nullified.
- 103) List the seven grave (or deadly) sins that the Prophet ﷺ mentioned in a well-known *Hadith*.
- 104) List some of the manners and characteristics that Islam legislated for the Muslim. Discuss how a Muslim must apply those characteristics.
- 105) Discuss the funeral prayer, considering the following points:
 - i) What one should do when visiting a sick person who is going through the pangs of death?
 - ii) The ruling of writing a final testament for a sick person.
 - iii) How to wash the dead.
 - iv) How to enshroud the dead, both when the deceased is male or female.
 - v) The ruling of praying over the deceased and how to perform the prayer.
 - vi) Who should wash the dead? What if the deceased is male and dies among a group comprised purely of females, and what about the opposite?
 - vii) What is the ruling for the *Laah*? How should one supplicate for the dead?

